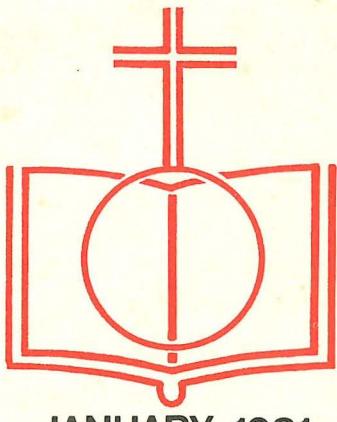


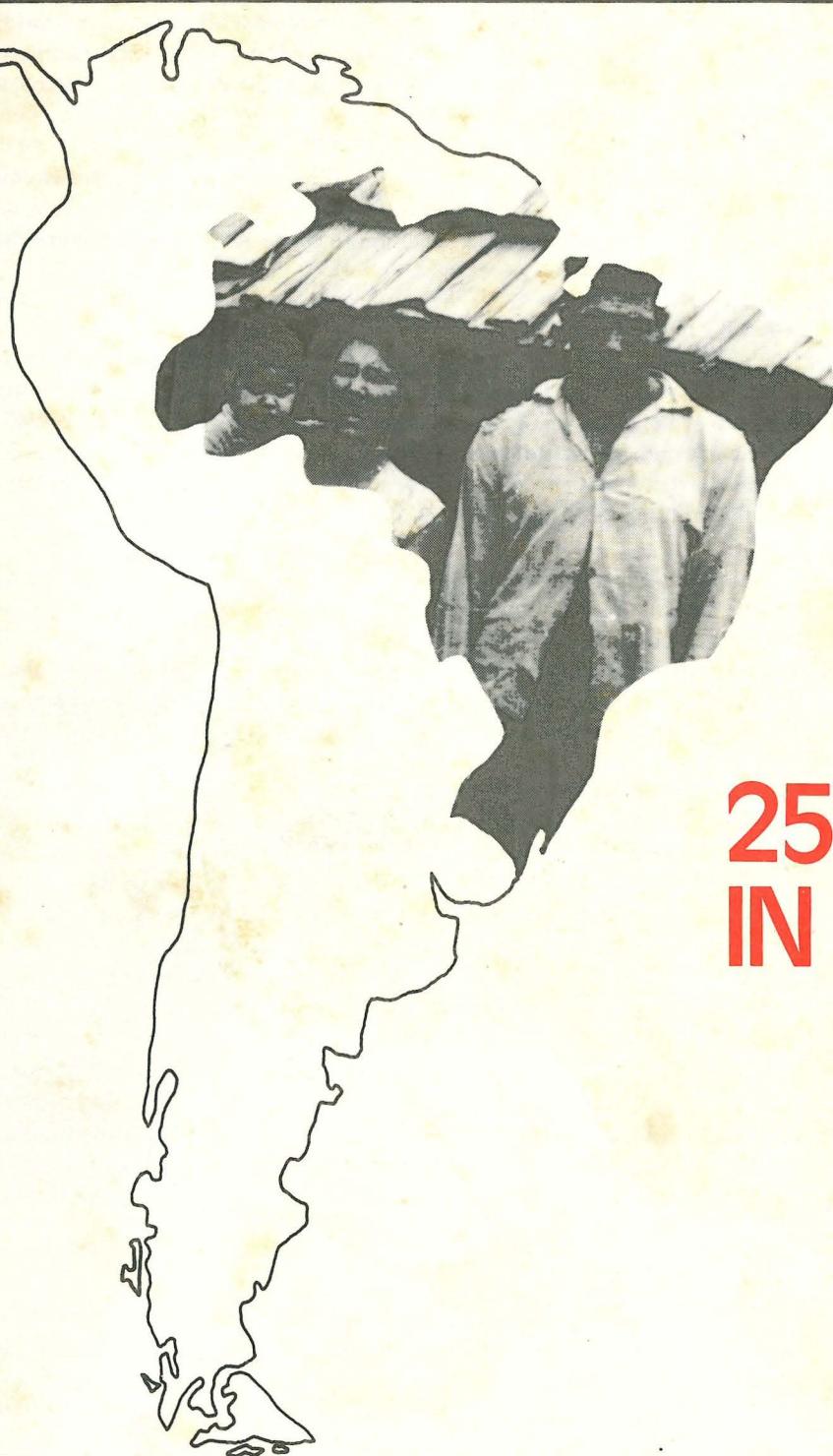
Missionary

HERALD

The magazine of the Baptist Missionary Society



JANUARY 1981
PRICE 12p



**25 YEARS
IN BRAZIL**

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There are occasions in life when, as it were, we reach a high point and from that advantage are enabled to look back and trace the way we have travelled. Such landmarks also afford an opportunity to look forward and seek to delineate the best way to proceed, laying out the marks of the path we hope to tread.

1981 can be regarded as one such elevation in the 'journey' of the Baptist Missionary Society through Brazil. It is just 25 years since the General Committee of the Society resolved 'That the Society should now record its decision to continue the piece of pioneering evangelistic work in South America. . . .'

It was no accident

Our venture into Brazil might well be regarded as fortuitous resulting from the banishment of all missionaries from China by the Communist Government in 1951. Noting that event in the Annual Report of 1952/53 the writer says, 'A wonderful chapter in BMS history has come to its end. We are not to see in this fact the thwarting of God's purposes, but rather should we wait in patient faith the revelation of how God has caught up into the working out of His eternal plan these happenings.'

Arthur Elder, one of those forced to leave China, wrote to the Society intimating that he and his wife did not feel drawn to either Congo or India (areas to which many of his China colleagues had turned) 'rather we have been thinking that we ought to find out what opportunities there are for work in South America'. Many might suggest that it was the 'accident' of his birth to missionary parents in Argentina which drew his thoughts in that direction, but we believe it was God speaking to us through the circumstances of the time.

Disaster turns into opportunity

Further, the officers of the BMS felt that the closing of the China mission could so easily lead to a contracting of the Society's horizons and effort was required to maintain the principle that its total task was worldwide. They believed that we needed to focus on the needs and opportunities of another vast continent. Latin America was now the continent of opportunity. Brazil was a country of immense size and undeveloped natural resources and with a very rapidly expanding population. Paraná was a young and growing state of unique opportunities and of a great need in many unevangelized or practically untouched areas.

All these interests, feelings, convictions and openings coming together proved to be God's invitation to us to continue as partners in His unfolding purpose. So in April 1953, Arthur and Kathleen Elder were seconded to the Mission Board of the Southern Baptists of America to begin language study in Campinas and explore the possibilities of an 'independent work on a small scale in an adjacent area.' The result of that exploration produced in 1956 the resolution already quoted above.

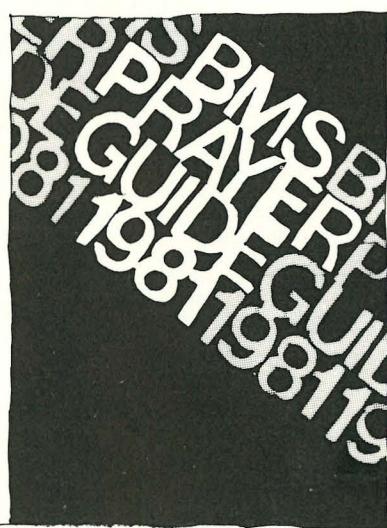
The horizon grows wider

Since those first tentative steps into Paraná great strides have been made right across that State, from Foz do Iguaçu in the west to Paraná in the east. From Pato Branco in the south to Nova Londrina in the north. The one couple at the start has increased to fourteen missionary couples in Paraná now and the work has expanded into other States – São Paulo, Mato Grosso and Rondônia. Throughout the years there has been the evident guiding of the Lord and His blessing has been patently clear.

continued

Looking into the future it would seem that that expansion will continue as God calls out more men and women to serve Him in this vast country. For a number of years the Society has had on its files an invitation to share in the work of the gospel in the State of Amazonas. Manaus, a great free trade city attracting the attention of commerce the world over, it is thought would be a good centre for operation in Amazonas. But there are soundings from other States too. Exciting new prospects which will enable us to see the horizons expanding rather than contracting and emphasizing the worldwide nature of our task.

These ventures await the obedient response of those who God shall call to His service overseas.



THE 1981 PRAYER GUIDE

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ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(16 September-23 October 1980)

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MISSIONARY MOVEMENTS

Arrivals

Miss M Lacey on 14 September from Chandraghona, Bangladesh.

Mrs A North on 18 September from Kinshasa, Zaire.

Departures

Rev D Jelleyman on 20 September for Kingston, Jamaica.

Rev M and Mrs Wotton and Susan on 21 September for Curitiba, Brazil.

Miss M Philpot on 23 September for Yakusu, Zaire.

Mr S Mantle on 23 September for Yakusu, Zaire.

Mr A Huxford on 23 September for Bolobo, Zaire.

Miss B Bond on 23 September for Dacca, Bangladesh.

Miss E Talbot on 25 September for Tansen, Nepal.

Mrs I Masters and children on 30 September for Yakusu, Zaire.

Rev J Watson on 6 October for Barisal, Bangladesh.

Miss M Stockwell on 9 October for Mbanza-Ngungu, Zaire.

Mr and Mrs D Stockley on 20 October for Gournadi, Bangladesh.

Miss J Wells on 20 October for Dinajpur, Bangladesh.

Mr P Riches on 26 October for Yakusu, Zaire.

Marriage

At Winner Street Baptist Church, Paignton, on 4 October 1980, Rev Christopher M J Spencer to Miss Christine Farrer (going to Yakusu, Zaire, January 1981).

Death

In Harefield Hospital on 7 October 1980, Rev William David Grenfell, aged 74 (Angola Mission 1933-1961; Zaire Mission 1961-1967).

THE CHALLENGE WAS ACCEPTED

by Derek Winter

I have a dog-eared card in my possession dated 1953 and addressed to Arthur and Kathleen Elder. It simply reads, 'OK. You can set sail. Victor.' So began the pioneering pilot project which the BMS initiated in Brazil 28 years ago, due in no small measure to the vision of Victor Hayward, at that time BMS Foreign Secretary, as he encouraged the Society to respond to the 'Macedonian' call of the Latin American Protestant Churches, under the guidance of the same Holy Spirit who called Paul and Silas across that narrow strip of water that separates Asia from Europe.

But, unlike the Hellespont, the gulf separating Tilbury from Rio de Janeiro was immense, and not just in geographical terms. True, BMS had pulled men and resources out of China, but commitments in India, Congo (as it was then), Angola, and many other fields were very great, and apart from one abortive survey many years before, BMS had never looked to Latin America, regarding the Protestant churches there well catered for by the North American missionary thrust. To the British Baptist constituency, Brazil was an unknown land, conjuring up visions of impenetrable jungle, indigenous (and often hostile) Indians, and an awful lot of coffee.

Reconnoitering the possibilities

The Society therefore decided that there could be no commitment at that stage to pursue the project beyond those first three years of exploration. The task of the Elders was to confer with leaders of the Brazilian Baptist Convention and representatives of the Foreign Missions Board of the Southern Baptist Convention of the USA, to travel extensively in Brazil, and to evaluate the needs and opportunities for the BMS to take part in a cooperative venture of mission in this vast land — the giant of Latin America. It says a great deal for the confidence that the Elders inspired among both Brazilian and American Baptists that Arthur was soon

elected executive secretary of the Paraná Baptist Convention. It says as much for the perceptive and detailed evaluation of the Brazilian scene which the Elders submitted in 1956, that the General Committee, at an historic meeting in November that year, voted by a large majority to commit the Society to Brazil as a new field of missionary endeavour in spite of the many cautious voices to the contrary.

The project began in the state of Paraná, a rapidly developing region where those fortunate enough to escape from the poverty-stricken areas of the North East, or willing

to risk leaving the large urban sprawls for a new 'frontier' area of opportunity, were pouring in with their families and their household possessions perched precariously on top of rickety lorries hired for the purpose. Forest was being cleared, coffee and cereal crops planted, and many who started off as sharecroppers were able, within a few years, to own their own few acres of land. For those with a flair for commerce, boom towns were mushrooming at a giddy rate, and there were enough 'rags to riches' stories to give hope to the majority for whose life was often a desperate struggle against the hardships of a forest region where roads



Dense forest in Paraná



One of the 'best' roads in the region

were appalling, medical resources scarce and very expensive, and those who lived off the land were all too often mercilessly exploited by the merchants and middle-men.

The people longed for pastoral care

Against this background, protestant congregations, Baptists included, flourished amazingly. The ethos of the 'believers', as all non Catholic Christians were known, was to share their faith in those new areas by inviting their neighbours to simple meetings of prayer, Bible study and hymns in their own homes. People would gather after a day's work in the plantation, and by the light of a few flickering oil lamps, under a tarpaulin rigged up for the purpose, 30, 50, sometimes 100 folk would be there to hear the Word, and to experience the warmth of friendship in a strange land. Congregations grew and flourished. Churches were established, some scattered in a dozen communities over an area the size of East Anglia. The first few missionary couples, the Elders, the Winters, and Scotts and the Dellers, were constantly sought out by Christians in even remoter areas begging them for a pastoral visit. The work was that of the Brazilians themselves, and the BMS lent its support with pastors and their families, cooperating also with Southern Baptists within the framework of

the Paraná Baptist Convention. Often, within a few years, a Brazilian pastor would be called to a church founded under BMS auspices. Cianorte in 1957, Umuarama in 1960, Goioere in 1963, all followed this pattern. And the people! Mateus Biazzi, the rotund and genial secretary of the Cianorte church, Daniel Barbosa, the town chemist who acted as treasurer, Antenor Pronzatti, a patriarchal figure of Italian descent with a huge family, Cecilio de Oliveria, the grizzled mestico who founded one of the remotest congregations, a man with a great heart and an infectious faith. There was Dona America a saint of a woman if ever I saw one, mother of 16 children and all of them living, who adopted someone's illegitimate child as a 17th. Men and women like these frequently gathered for leadership training courses, a kind of Theological Education by Extension (TEE) in embryo begun way back in 1959.

Even in those days, there were other foreshadowings of new developments. A first exploratory journey in Mato Grosso was undertaken in 1959. We began to share in theological education in Curitiba, later to be extended to São Paulo and Recife. Opportunities seemed endless, and they were great days to be a missionary in Brazil.



Arthur Elder baptizes an early convert

THE POPE IN BRAZIL

by Betty Bacon*

At the end of June, Pope John Paul II stepped out of his plane in Brasília and kissed the ground in recognition of his esteem for Brazil (the exact spot is now protected by a crystal cover). His description then of the country as the world's most populous Catholic nation was probably correct. In the 1970 census, 91% of Brazil's 93 millions said they were Roman Catholic. In the 1980 census, the proportion will probably be more, being taken after the visit of the most popular prelate for a long time.

What would be his line?

The metal workers' strike in São Paulo, with its large car industry, held the headlines during the weeks immediately preceding the papal visit. The Archbishop of São Paulo declared himself in favour of the workers, and speculation arose as to how he would explain his stand to his ecclesiastical chief. However, he visited Rome first, and in the event, the Pope expressed some sympathy with the workers himself when he addressed thousands of them in the great football stadium in São Paulo. Another question mark, evident through the press publicity given to the leftist theologian Leonard Boff in the pre-visit days, was, 'What would be the Pope's line on liberation theology and social involvement?' And among the protestants who remembered his exaltation of the Virgin in Mexico, people were asking, 'To what extent will he express his devotion to Mary here, especially as he visits Aparecida, seat of the Black Virgin, patron saint of Brazil?'

Met Everybody!

One factor that added to his tremendous personal popularity was that he came speaking something at least in Portuguese. He met the President and Congress, to whom he spoke of human rights; members of the Academy of Letters and other intellectuals; factory workers and slum dwellers (some of whom received the, for them, unheard

blessings of light, running water, and telephones); Catholic seminary workers; a group of Indians, whose claim to their ancestral rights received his approval; immigrants from all over the world whose actuation in Brazil's growth he praised, and whose situation, especially as it affects RC missionary priests, he sought to help in view of the new Foreign Immigrants Bill now being debated in Brazil. He also met members of the large Polish colony in S Brazil whose enthusiasm overflowed as he greeted them in his native tongue.

People felt they knew him

The open air masses, the street motorcades (he had several vehicles, built specially for him), intensive press and television coverage, all ensured that people in general felt they knew him personally. In fact, the papers spoke of the crowds that turned out for him in terms of millions. It was a stupendous personal success. As he went from metropolis to metropolis, the previously rehearsed slogans prepared by Catholic cheer leaders were replaced by others, more spontaneous, chanted by the crowds in tributes only normally accorded to winning football teams!

Much planning

Security agents have had a spell of hard work preparing for and keeping up with it all. Traffic across famous Rio-Niteroi road bridge was stopped one way for half a day as the Pope arrived in Rio. Nuns who had not been out of their convents for years received special instructions on how to proceed in crowded city streets. Families wishing to attend open-air mass on Rio's sea-front were advised to take plenty of drink. Helicopters supervised the huge crowds on the roads of access.

Trying to take stock

Now he has gone home for a two months'

*The Church of the Rosary in Curitiba,
a symbol of the Brazilian Catholic faith*

holiday, and Brazil is trying to take stock of it all. Early on the list of comments came that of a Lutheran leader, that Pope John Paul's worship of the Virgin Mary in Aparecida, and his blessing of her image in the south, would make renewed links with Rome difficult for protestants. It has been noted that he took extreme care trying to unify the widely divergent tendencies of modern Brazilian Catholicism; to reinforce the authority of the Church while encouraging increased participation at grassroots level; to approve lay participation in trade unions and politics generally, while warning the clergy against direct political involvement; to advise government leaders to remember human rights while counselling those who suffer wrongs that violence is not the best way to get justice — in Belo Horizonte the youth were told: 'Young people who act as if the end justified the means, grow old quickly.' And finally, he spoke on the one hand of the need for an intelligent approach to modern problems, and on the other of the desirability of including all the 'popular' elements of traditional Catholicism.

Something for everybody

It seems clear that his general blessing on the increasing pluralism of the Roman Church in Brazil will be very acceptable to a nation where religious syncretism has been the dominant characteristic since colonial times. And in any case, in the wide range of opinions expressed by the pontiff, there must have been something to satisfy every possible shade of thinking among his followers.

**Reprinted by kind permission of the Editor of South America Now, the magazine of the Evangelical Union of South America. Betty Bacon is the wife of the Brazil Field Chairman.*



**BAPTIST
WORLD ALLIANCE
SUNDAY
1 FEBRUARY 1981**

To help churches prepare for this, a booklet called, *Get acquainted with your family* and a tape containing music from different parts of the world and interviews with key people in the European Baptist Federation and the Baptist World Alliance are available from Mrs B Askew, at 4 Southampton Row, London WC1B 4AB. The price of the tape is £1.75.

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THE BRIGHT HOPE FOR TOMORROW

by Nkelele Maleka

The leprosy department of the Evangelical Medical Institute at Kimpese is known as KIVUVU. This is a Kikongo word meaning 'the place of hope' and the name painted on the water tower reminds patients, staff and visitors that the outlook for people who contract leprosy is no longer hopeless as it once was, prior to the advances that have been made in recent years in knowledge and understanding of the disease. Over the years there has been a real change in the way leprosy patients are treated. Formerly they were sent to a leprosarium and there they endured the suffering of separation from their family with little hope of a cure. The

doctors and nurses could do little to help, partly because they did not know enough about the symptoms and also because they did not know how to stop the condition worsening. There was also a lack of contact between doctor and patient, as the disease was thought to be contagious. Often the sickness was regarded as punishment for an evil deed. I am happy to say that those times are behind us and now the patient is an integral part of a team involved in his treatment.

Early warning

Patients accept their treatment voluntarily

because they realize that it is both necessary and effective. The basis of our work is to let the results speak for themselves and so persuade others to come for treatment. A group of workers from Kivuvu makes trips at regular intervals to hold diagnostic clinics. There is a small aeroplane based at Kimpese which makes it possible for the team to make visits to otherwise inaccessible places. They attempt to discover leprosy in its early stages and persuade those affected to have clinical examinations. Early recognition is the key to curing leprosy. Someone who notices a light coloured patch (a sign of leprosy) on his face, for example, need only visit the outpatients' department for maybe five years to be completely cured. Heads of families and villages are useful here; if they show willingness to go, others follow. This outreach is very important. If we sat at KIVUVU waiting for people to come, we would have very few cases!

There are many skin complaints similar to leprosy, such as fungal infections. Psoriasis is a disease which for a long time was considered to be a complaint affecting only European skin types, but now it is seen more and more on darker African skins. Sometimes, even in hospitals, it is mistaken for leprosy. Sarcopsyllosis, a severe infestation caused by the sandflea, results in much loss of sensation in the affected area and ulcers, particularly on the feet, can form over an extensive area giving the impression of untreated leprosy. Both of these are also often mistaken for leprosy.

The symptoms of leprosy are a light coloured patch which has no feeling, the presence of leprosy bacilli in the secretions of the skin and nose, and enlarged peripheral nerves. One or more of these symptoms indicates leprosy. There are a few people who have no natural ability to resist leprosy; their bodies are like good ground in which the leprosy bacilli can grow and multiply until



The foot of a leprosy sufferer, with an ulcer



One of the buildings with the water tower to the right

the skin and nose are full of countless millions of them. Whenever a sufferer breathes out, myriads of germs are ejected into the air and, of course, it is even worse when he coughs or sneezes. However, this can be treated very quickly these days.

Protection is vital

The insensitivity caused by leprosy is a real problem as patients cannot feel when they have cut or burned their skin. In clinical tests, they will not be able to tell the difference clearly between a test-tube of hot water and one of cold. On his unaffected skin, the same patient will be in no doubt which is

which. Because leprosy sufferers cannot feel any damage to the skin, it can easily become infected, and sometimes the infection burrows down and even destroys bone. It is a myth that the leprosy itself destroys bone — it is the infection which does this.

It is therefore important to prevent injuries from occurring. Patients with insensitive hands are provided with pot-holders for cooking and taught why it is important to use them. They learn about making sure that handles of hoes, knives and axes are smooth and unsplintered. Footwear is an essential part of footcare. Sandals are made to meet

the particular needs of each patient, and are sewn and glued so that there are no nails or wires which might injure an insensitive foot. Some patients need a lot of teaching before they understand the importance of wearing their sandals at all times. The people who make the shoes are themselves under treatment for leprosy, employed as full members of the KIVUVU staff.

Patients are taught to look at their hands and feet regularly, looking for damage, and, whether or not they have any ulcers, they must soak their feet daily, scrape away the hard dead skin and rub in palm oil. This must be done every day for the rest of their lives, to keep the skin lubricated.

The major part of our present work is not with the people at the leprosarium but with the people in their own environment. The patient is encouraged to live as a normal member of his community, to treat himself regularly with medicines, and to take care of his feet and hands. Our aim is to teach the patient and the whole of the community that while the disease may be evil, the sufferer is not.



The shoemakers at work

THAT WHICH MAKES ALL THE DIFFERENCE

by Vivian Lewis

One of the more moving moments at every General Committee Meeting of the Society is when leave is taken of missionaries about to go overseas. Some are new candidates setting out on missionary service. Others are seasoned missionaries preparing to go back to continue their work after a period of furlough. Almost without exception they plead for prayer support.

The new candidates are facing the unknown, for no matter how long or adequate their training in this country, it can never fully prepare them for the situation in which they will soon find themselves, a new climate, a different culture, strange customs, another language, all in the midst of an alien faith and so on. No wonder they are apprehensive. The returning missionaries know well the problems to which they are going back. The difficulties that can only be imagined by new recruits are pressingly real to them. The apathy, the corruption, the primitive conditions and the continual sense of the presence of evil are among the problems they will face.

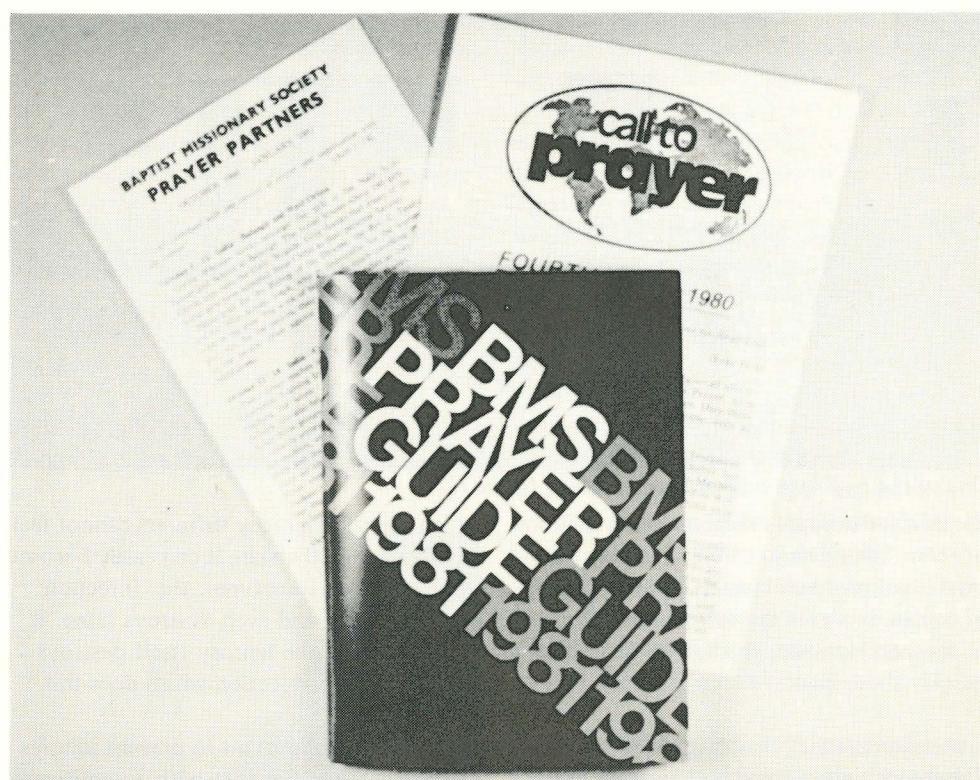
All of them, of course, realize that they are engaged in a spiritual warfare and therefore they need spiritual support else, no matter how well equipped they are in the material sense, their endeavours will come to nothing. So they plead: 'Brethren pray for us'.

Do you pray? How do you pray? Is it just a vague prayer asking the Lord, 'please bless missionary work in other lands', or is it informed and specific prayer?

The BMS produces a number of prayer aids specifically to encourage informed prayer.

The difference that is vital

The monthly prayer tape, cassette or open reel, provides an 8 minute talk by a missionary leading into topics for prayer. The *Prayer Partners' Leaflet* is issued



quarterly and is divided into monthly topics of thanksgiving and intercession.

Regular copies of the above can be obtained from the Literature Department of the BMS.

The most valuable prayer aid produced by the Society is the *Prayer Guide*. In it, one area of the BMS work is brought into focus each week, and there is a daily topic of prayer which, through the year, covers all our missionaries, every situation in which they work, all the different types of service undertaken, the national churches and their leaders with whom we cooperate, together with every one of our retired missionaries.

Dr Adrian Hopkins who works at the Pimu Hospital, Zaire, tells of one occasion when the local pastor, Pastor Bombimbo came into the hospital looking dejected. Dr Hopkins asked him what was the matter and

he replied by citing some of the difficulties that he was facing at the time. Dr Hopkins was then called out of the office to see a patient. When he returned he found Pastor Bombimbo looking very relieved and cheerful. Puzzled, Adrian enquired what had brought about the transformation. 'I have just picked up your *Prayer Guide*', the pastor said, 'and opened it at today's date and found my name there. Suddenly I realized that people all over the world were praying for me. That's what has made all the difference.'

Were you one of those praying for Pastor Bombimbo on that date? You could have been. Dare I say, you should have been? The 1981 edition of the *Prayer Guide* is now available from the Mission House priced 40p. Send for one and share in this prayer ministry which supports the mission of Christ in the world.

AT LAST!

by Fred Stainthorpe

Our missionary deputation has come and gone. For many, such an occasion is little more than a chance to hear a different speaker and to say, 'Thank you for that interesting address. Your slides were beautiful!'

Our recent deputation was different, however. At a previous missionary prayer meeting — yes, we do have one! — we had been asked to note our impressions of the deputation meetings so that we could, at the following prayer meeting, compare notes. This took place last week and was one of the most unusual discussions in which I have taken part for a long time.

Someone asked. 'Is very much of what we hear about, really missionary work? We are told of this school and that hospital, yet

we do not read about the apostles doing such work. Then there are a number of organizations which teach people to grow better crops so why should Christian agriculturists be called missionaries? Have we not gone vastly astray?'

The ensuing discussion raised many other points of view, of course. Not all present agreed with the doubts of the first speaker. We were reminded how complex life is and how much good work was done by schools and hospitals. People working there were also preaching the gospel. Who were we, living in luxury as we do, to criticize the work of people who had sacrificed much to obey what they were convinced was God's call to them? Yet one could appreciate the concern behind the original enquiry. Is it not true that only a small proportion of

BMS missionaries are engaged in direct evangelistic work, either on their own or in conjunction with national churches? Is it not true that institutions take up much time and man power? Do they not develop a life of their own so that maintaining their existence takes up personnel who might otherwise be preaching the gospel?

Involvement — at last

We agreed that there is always need for us to emphasize the priority of evangelism while allowing for flexibility in its manner of expression. However, the most significant part of the evening for me was not any one of the opinions which had been expressed. It was the fact that we were actually discussing the work of God overseas.

For the very first time in eighteen years, I was present when Christians in this country were discussing how evangelism in other countries ought to be carried on. Too often, involvement in missionary work overseas is limited to a financial contribution and an occasional prayer. Our churches are not really co-workers, and this is the point at which we have gone astray.

It seems that the first generation of churches felt more involved than we do. Philippians chapters 2 and 4 bear witness to this. Does the existence nowadays of a missionary society isolate and insulate the ordinary church member from this participation? How can we, assuring that the missionary society is a legitimate organ of mission, ensure that the average Christian at home plays a more active role?

When did your church last discuss God's work overseas? Has it ever done so? Perhaps it is time that all our churches were involved in a great debate on the subject. Perhaps then furlough missionaries would feel that they have indeed come back to their fellow-workers.



'We were actually discussing the work of God overseas'

AN EXERCISE IN CARING

The Baptist Missionary Society values the links it still has with those colleagues who, having served overseas for many years, are now in retirement. Although their service overseas has come to an end many of them are still actively engaged in promoting the interests of the Society and its mission, some as Missionary Secretaries in their church or districts, some undertaking speaking engagements on behalf of the BMS and all earnest in their prayer support.

The Society is linked in this way with some 140 retired missionaries and exercises a concern for their well being. It provides housing for those who have no means of accommodating themselves and makes a very pleasant home for those who need a little attention or companionship at its South Lodge house in West Worthing, Sussex.

Among the number the Society supports are widows, some of whom were bereaved while on active service and also there are orphans who lost a parent while engaged in mission overseas.

The Society wants always to act responsibly in its care and support of those colleagues who have given so much, but these friends belong to a far wider fellowship than those attached to the Mission House.

On behalf of the Baptist Churches of the British Isles they went out to their service overseas and for many years now an opportunity has been provided each January for the members of the Baptist Churches of this country to show their concern and love for their brothers and sisters in Christ who have reached retirement.

We are happy to say that most churches have been glad to devote the fellowship offerings taken up at the January Communion Services to the support of the widows, orphans and

retired missionaries of the Baptist Missionary Society.

Prayerfully make your love gift when you take Communion this month and encourage these friends with your generosity.

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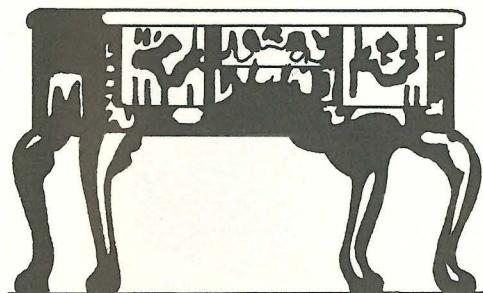
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South Lodge in Worthing

£13,250 FOR MISSIONS IN THREE HOURS!

As usual, the Crusader Hall at Wallington was full for the Missionary Auction. The bidding was lively for the 360 lots on offer. At the viewing, even before the auction began, a large quantity of bric-a-brac was sold and this realized approximately £1,000. The proceeds were partly for the Church Missionary Society and the Baptist Missionary Society together with some other Societies.



Among the items sold were six pieces of Goss china which fetched £90; a secretaire sold at £620; a gold thimble for £90; a small silver ladle for £30; a fishing rod for £20 and a small Worcester dish for £40. The range of items available was wide and this is a splendid way of raising money for the Missionary Society in these stringent times.

Approximately 150 people sent gifts and donated the proceeds to some fifty societies. How much more might have been available for Christ's work overseas if the number sending in objects for sale had totalled 1500 instead of 150.

Of the £13,250 total for the sale £83 was realized for the BMS. This was the result from the bidding for items sent in by three people. There were articles from seventeen others, earmarked for the Baptist Missionary Society, but these arrived too late for this particular auction and will be included in a later sale.

We would like to say thank you to those who gave in this way — some anonymously — and would invite all to be donors next time. Most people have items in attics, cupboards and lofts which are no longer used yet could be a means of help to the spread of the gospel.

Gifts should be sent to:

Wallington Missionary Auctions,
20 Dalmeny Road,
Carshalton,
Surrey SM5 4PP

and please add a note that you wish the proceeds to be allocated to the Baptist Missionary Society. Four more auctions are planned for 1981.

A LINK WITH THE CONGO BROKEN

Frederick Gordon Spear was born at Bath on 3 June 1895 and educated at the Monkton Combe School where he matriculated to Christ's College, Cambridge. On graduating at Cambridge he trained as a doctor at St Thomas's Hospital, London and soon after qualifying, in 1919, he undertook further study in Tropical Medicine at London and in Belgium in order to equip himself for work at the BMS Mission Hospital at Yakusu, in the Belgian Congo.

His sister Winifred, now Lady Chesterman, was already working at Yakusu as a kindergarten teacher while her husband, now Sir Clement Chesterman, was preparing for

the building of the hospital. Dr Spear replaced Dr and Mrs Chesterman entirely at his own expense and so allowed them to come home on furlough.

In 1923 Frederick Spear returned to Cambridge where he worked, until his retirement, at the Strangeways Laboratory where he did much original work on 'Radiations on Living Cells'. This work was widely recognized and earned for him the Rontgen Award and the Barclay Medal. It also led him to the Presidency of The British Institute of Radiology and to the appointment as a Rockefeller Travelling Fellow.

A man of grace

He married twice but both wives predeceased him, and he adopted two girls.

He was a man of great grace and generosity sharing the hospitality of his home at Little Shelford, by the Mill, with many a guest.

Dr Spear was the only son of a former Mayor of Bath, Alderman Spear and his wife. Frederick Gordon Spear was 'called home' on 15 September 1980, at the age of 85 having suffered a long illness. Tributes were paid to his life and work at a Memorial Service held at the St Andrew's Church, Combe Down, Bath, last November.

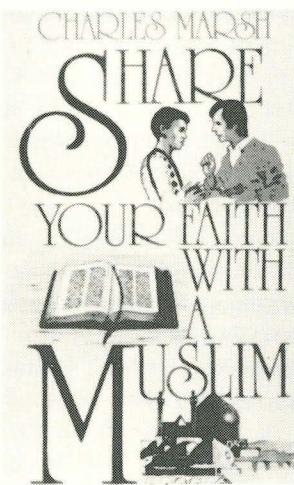
BOOK REVIEWS

SHARE YOUR FAITH WITH A MUSLIM

by Charles Marsh

Published by Send The Light Trust

Price 95p



The Islamic world is on our television screens and in our newspapers more and more these days, and its publicity is generally not good. Charles Marsh has a balanced approach to Islam; he has been a missionary among Muslims in North Africa for 45 years and in this book he shares some of the fruits of his wide experience. One criticism of the book, however, is that the title is somewhat misleading. It implies that the book is aimed at Christians in this country sharing their faith with Muslims living somewhere like Bradford. The book is actually aimed at missionaries going abroad and particularly to North Africa. From the contents of the book, one would hardly be aware of the fact that many more Muslims live in India and Indonesia than in North Africa. There are also many Muslims living in England, some of whom have never lived anywhere else, and this is a good opportunity for Christians to share their faith with Muslims. While Mr Marsh's book is not written for such Christians, what he says still has some relevance.

He stresses that Muslims are not atheists but believe in God. There is common ground between a Muslim and a Christian and belief in God should be the starting point in dialogue between the two.

It is important never to be derogatory about Islam or the person of Mohammed, as this will only make the Muslim angry and defensive. It is far better to appeal to his conscience and religious sensitivity; hurling dogmas at him will get one nowhere. It is helpful to remind the Muslim that Christ offered the free forgiveness of sins, whereas Islam offers only the hope of forgiveness.

Words can cause difficulty. Mr Marsh stresses the importance of learning Arabic for a missionary going abroad, but gives no indication of how necessary this is for evangelism in this country. If one is speaking in English, however, it is important to remember that some words, such as 'atonement' will be meaningless to a Muslim, and others, like prayer, will have a different meaning.

For Muslim, the vicarious suffering of Christ is the theological stumbling block. According to the Koran, Jesus did not die but someone else was substituted on the cross. Muslims know the story of Abraham and Isaac and this can be used to illustrate the meaning of Christ's death.

An overriding principle in this book is that the Muslim is, after all, human too and he will respond to sincerity and love and it is important to show real concern in order to bring him to the Christian faith. The book is intended as a guide for those who want to introduce the Muslims to the Christian faith, and issues such as the Incarnation and the Trinity are best left, so Mr Marsh believes, until after a commitment to the Christian life has been made.

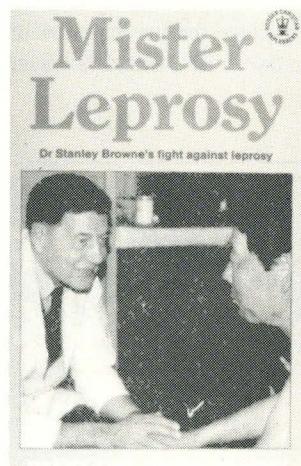
MISTER LEPROSY

by Phyllis Thompson

Hodder and Stoughton and The Leprosy

Mission England and Wales

Price £1.05



Dr Stanley Browne, now President of the Baptist Union of Great Britain and Ireland, was from 1936 to 1958 a missionary of the BMS. For the whole of that period he was at Yakusu where he deservedly earned a high reputation for his researches in leprosy and other tropical diseases. He made a fine contribution in the training of medical assistants for rural work and in the organizing of preventive measures throughout the district. Of strong convictions and dedicated, he was always the evangelist.

Commissioned by the Leprosy Mission, Phyllis Thompson has written a popular account of his career and of his contribution in tropical medicine. She traces the story through his childhood and youth, his education and training, to the years at Yakusu. She continues with an account of his work as a specialist in leprosy as he became world famous and was laden with honours.

HMB

The book is very readable. Its subject comes to life as a remarkable Christian of extraordinary ability, meticulous in his methods, confident in his judgments, willingly devoting his talents in the service of Christ and the welfare of his fellow human beings.

ASC

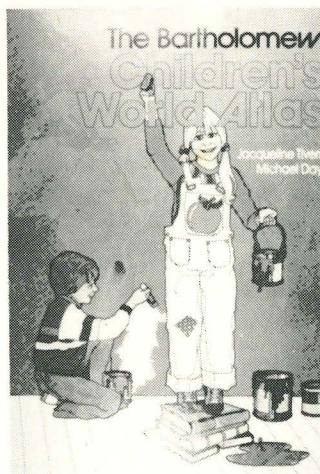
THE CHILDREN'S WORLD ATLAS

by Jacqueline Tivers and Michael Day

Published by John Bartholomew & Son, Ltd.

£3.50

This is an exciting atlas for young children. According to good educational practice it begins where they are — their home, and

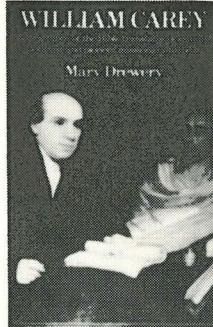


then takes them step by step to their town, their country and the world. Symbols are used more than words and on each page there are full colour photographs showing typical scenes of the country concerned. On each page too, the country shown is located in red on an inset map of the world.

This is a lively presentation of the world to children and it is certain that they will derive great fun in exploring their world with its help, and it is to be hoped that their interest in other countries will be stimulated. It is produced with the age group 5-8 years in mind.

AEE

SPECIAL OFFER



WILLIAM CAREY by MARY DREWERY

The Society is able to offer copies of this excellent book at a greatly reduced price.

Published by Hodder and Stoughton only two years ago, it is the best book on the subject in print; presenting an account of the life and work of the great pioneer of modern missions in a form which can be read with pleasure. With 224 pages and a hard-back binding it was published at £4.95.

Copies of this book can be obtained from the Society at £2.00 each (postage and packing 50p extra). For orders of five copies or more there will be a discount of twenty-five per cent.

This is a most suitable book for church bookstalls.

TO Mr C Turner,
Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

Please send me copy/copies of **William Carey by Mary Drewery** at the special price of £2.00 (plus 50p postage and packing per copy). I enclose a cheque for £

IN BLOCK
CAPITALS PLEASE

Signed _____
Address _____

(if you do not wish to cut this from your *Herald*, then please make a copy)

NEW WORKERS FOR ZAIRE

ALAN and ANNE GOODMAN

Alan grew up in Salisbury and attended the Sunday School at the Baptist Chapel on the Bishopdown estate. He went to many BMS Summer Schools, first as a schooler, and then as a member of the staff team.

Anne began her Christian life in the Church of England, attending Waltham Abbey, in Essex. They met while they were studying at Eastbourne College of Education and were married in 1975.

While attending Summer Schools together, they met many missionaries, like Bob and Mary Hart, who encouraged them to consider working on the mission field. Alan, however, felt that God was calling him to the ministry, and so, in 1977, he and Anne left the fellowship of St Barnabas United Christian Centre in Eastbourne and went to Bristol where Alan trained at the Baptist College and became the pastor at Hillfields Park Baptist Church during that time.

At a later Summer School, they met David and Doris Doonan who, along with some others, urged them to think again about missionary work. Alan and Anne decided that they should apply to the BMS. After being accepted as candidates, they seemed likely to go to Brazil but visas for this were unobtainable, and so after much thought and prayer, they finally decided to go to Zaire.

They went to Belgium for language training, in November and are hoping to go to Zaire around Easter. They will be involved in pastoral work there.



NOTES FOR THE PRAYER GUIDE

A number of accepted candidates are still waiting for visas to be granted to them. Please make the granting of these visas an urgent matter of prayer.

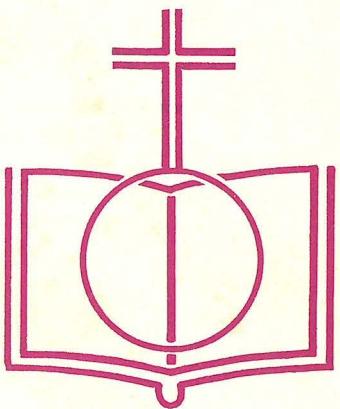
Avelino and Ana Ferreira (4 January), Avelino is now pastor of the Cajaru Church in Curitiba the capital of the Paraná State.

Roy and Ann Davies (8 January) are on furlough at the present time.

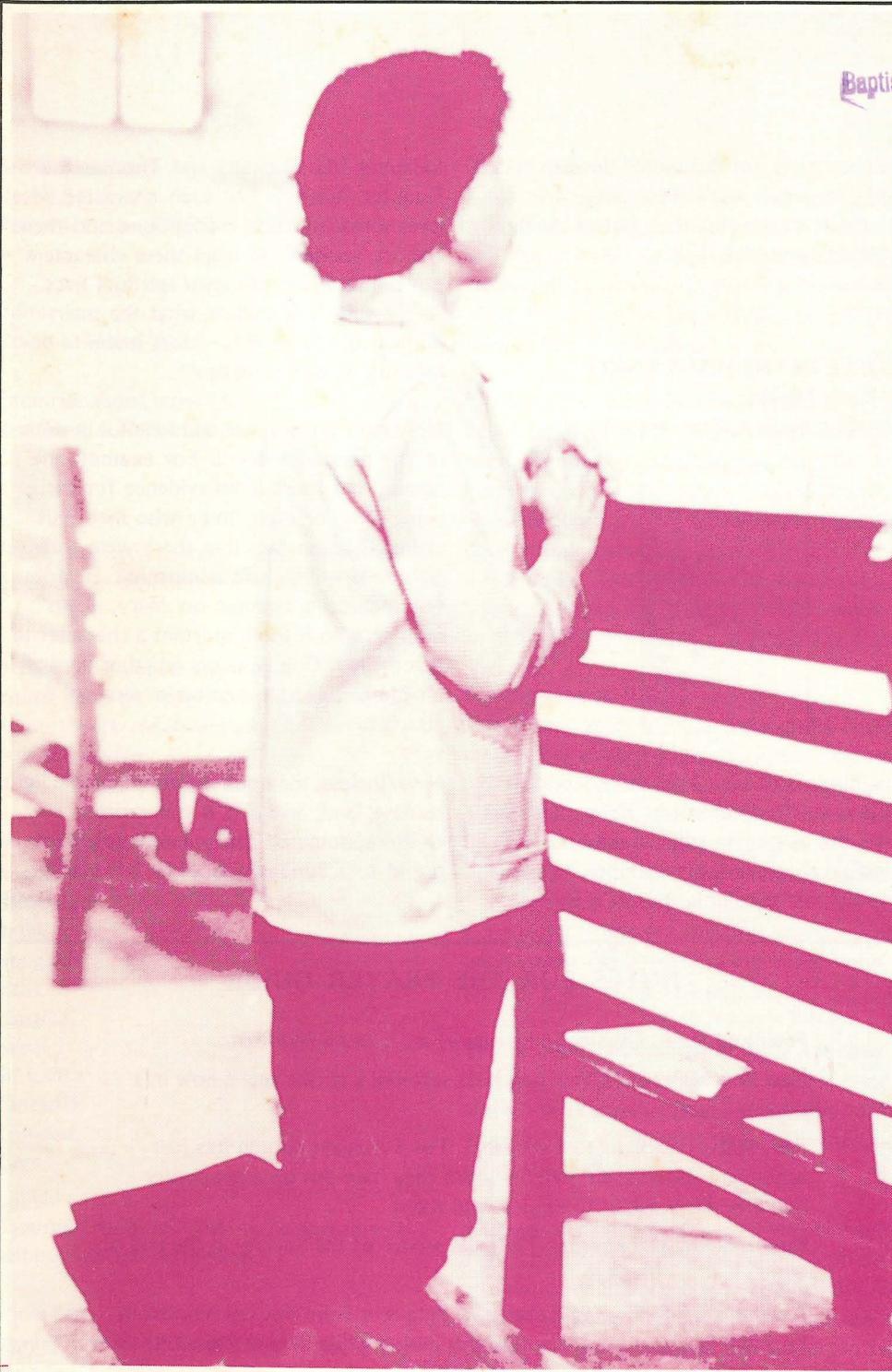
Missionary

HERALD

The magazine of the Baptist Missionary Society



FEBRUARY 1981
PRICE 12p



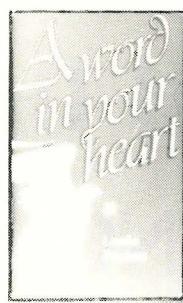
PRAY
WITH THIS
YOUNG
CHINESE
FOR
CHINA

BOOK REVIEWS

A WORD IN YOUR HEART

by Leslie Stokes

Published by Mayhew-McCrimmon £1.45



Although the writer had heard Leslie Stokes broadcast some of these talks, with their bonus of the Welsh lilt, that in no way lessened the impact of the written *Word in your Heart*. It is a pity that the excellent contents are marred by a substantial number of printing errors.

The chapters are ideally short for use in daily devotions alongside other reading, the chapter titles are inviting, the prayers concluding each chapter helpful, concise and much aided by their printing format. Deep Christian truths are clearly and simply expressed.

Leslie Stokes' warmth and humour, too, contribute to the effectiveness of a book which will surely attract the genuine seeker to the Christian God, and encourage the Christian to want to serve Him better.

The light touch of Leslie Stokes' style makes this book ideal for the end of the day, yet what he says out of his long experience as a servant of Christ and a minister of the Gospel, also gives one something solid to bite on which, one prays, will nourish the soul during the hours of sleep and rest. And if it

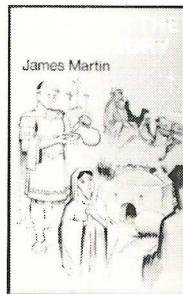
is a good book for the end of the day, it can hardly be other at the beginning of it, for those readers who use that part of the day for their devotions.

MJP

PEOPLE IN THE JESUS STORY

by James Martin

Published by St Andrew Press £1.50



This book is divided into three sections: Christmas, the Passion and Easter, and in each, the author spotlights some of the principal characters. For instance, there are chapters on the innkeeper (Christmas),

Caiaphas (the Passion) and Thomas the Doubter (Easter). For each character he gives some historical background and then a short 'sermon' on what these characters can tell us about our own spiritual lives. As a result, it is unclear what the main purpose of the book is — does it aim to be informative or homiletical?

Mr Martin is too vague and fanciful in some of the historical detail. For example, he admits that there is no evidence for there being only, or even, three wise men, but claims that the fact that there were three gifts makes this a safe assumption. He does not include a chapter on Mary, Jesus' mother, who is too important a character to be omitted. One wonders whether he was unable to think of a suitable 'sermon' to attach to her.

Nevertheless, the book makes enjoyable light reading, and, while it is not written for children, some of the material might be useful to a Sunday School or RE teacher.

HMB

NOTES FOR THE PRAYER GUIDE

Peter and Susan Cousins (1 February) are now on furlough.

Rev. A. K. Bryan (14 February) has suffered a stroke and is now in a nursing home.

Rev. Robert Sarkar (17 February). The Farmgate church has just acquired a site of their own on which they have put up a temporary building. They ask us to rejoice with them.

Pamela Smart (18 February) left the service of the Society at the end of 1980.

Peter and Ivy Riches (25 February). Pete is in Zaire but Ivy is home in England. Please pray for them in this period while they are apart.

Secretaries

Rev A S Clement
Rev H F Drake, OBE

Editor

Rev A E Easter

Enquiries about service to:

Rev (Mrs) A W Thomas

Films, slide sets, posters, maps, literature
are available depicting our work

Departments concerned with

Young People's, Women's, and Medical
support work are always available to offer
help and advice

We share in the work of the Church in:

Angola
Bangladesh
Brazil
Hong Kong
India
Jamaica
Nepal
Sri Lanka
Tanzania
Trinidad
Zaire

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On the fifteenth of this month the churches in this country are invited to observe the day as Education Sunday. Such an observance could never be truly Christian if it were so narrow as to concentrate purely on the local situation. Our concern, as our Master's, must be worldwide and in particular we must be involved in education, to advance the knowledge of God, His being and His purposes. To enable the members of the churches in this country to be informed about education for Christ's sake as it is given overseas, the BMS has produced a special Educational Broad Sheet.

Europe's Education Ministers meet

Last year at a UNESCO conference in Sofia for European Ministers at which 36 countries were represented, it was agreed that the range of years with which education is concerned has widened! Pre-primary schooling is now regarded as most important in Europe, and there is a wide acceptance of the concept of lifelong education. Adult education schemes, refresher courses and institutions unheard of a few years ago, such as the Open University, are extending the period of tertiary study. Our own Minister of Education spoke of some 70 thousand adults in the United Kingdom who are receiving individualized instruction to enable them to reach a level of literacy sufficient to cope with a world of form fillers and taxpayers.

A photographic memory for all

The American Permanent Delegate to UNESCO reported that a 'smart pill' is already undergoing clinical trials which has increased a student's power of memory in 80% of the cases tested and all should be aware of the need to prepare pupils to live with the silicon chip! At the closing session the Director General spoke of the 'potential for creation, invention, research and pedagogical experiment to be found in Europe as providing food for thought for many developing countries looking for education suited to their situation'.

Do not the words of Christ become pressingly pertinent here? — 'Much is required from the person to whom much is given; much more is required from the person to whom much more is given' (Luke 12:48).

Simple books, not silicon chips are needed

The child in some bush situation like, Pimu, Zaire, has little chance of any education let alone a third level of teaching on beyond the age of 16. A 'smart pill' would be of little use to help them recall what they read when, at best, they have to share a text book with three other students.

Through all its history the BMS has believed it was the will of God for it to engage in teaching. This is primarily to provide people with the opportunity to read God's word for themselves, but also to enable them to cope with life. The need is still there today undiminished in every field in which we are called to work and each member of our Baptist Churches in this privileged land of educational opportunity has an obligation under Christ to help those denied these benefits.

RETURN FROM EXILE

by Rev Pedro Manuel Timoteo

General Secretary of the Evangelical Baptist Church in Angola

When Angola gained its independence from Portugal in 1975, there was, quite naturally, great excitement among the hundreds of thousands of Angolan refugees exiled in Zaire. Many decided immediately to leave their host country and return to their home land. They loaded their belongings on to any lorry they could persuade to take them and the roads to Angola became choked with this cavalcade of people returning in great expectancy to the land from which they had been driven some fourteen years earlier.

The excitement ebbs away

No one anticipated the utter neglect and

devastation which had been left behind. Villages were obliterated. Of the 240 churches with which the BMS had been associated prior to 1961 only two remained standing. The gardens, source of the food supply for the Angolans, were uncultivated and this meant a two year period of preparing and sowing before ever a crop could be expected. Medical services were practically non-existent; only one aged doctor was available to serve the whole of San Salvador and its surrounding districts.

The prospect was indeed daunting but the Angolans, always noted for hard work, set to



Rev Pedro Timoteo

with a will to build again their villages, their community life, their schools, dispensaries and their church life. Many Angolan pastors left secure pastorates they held in Zaire to face an uncertain future in Angola because they believed they should be with their people and lay a spiritual foundation for the new life in their freed country.

The need to be at the heart of things

So began the struggle to create a well organized link holding the various Church areas in fellowship together and to develop a means of serving the churches in their mission to the people. Everywhere there was a great hunger for the Truth and the Christian community was eager to seize the opportunities thus provided to proclaim the gospel.

The scattered church fellowships were gathered together in the formation of the Evangelical Baptist Church in Angola (IEBA). This included, not only those fellowships and areas with which the Baptist Missionary Society were associated up to 1961, but other independent fellowships as well.

Further, the BMS had never had personnel working in the capital Luanda, but this newly formed community felt the need to maintain a witness at the heart of the nation and rented premises to serve as its headquarters and as a church for worship.

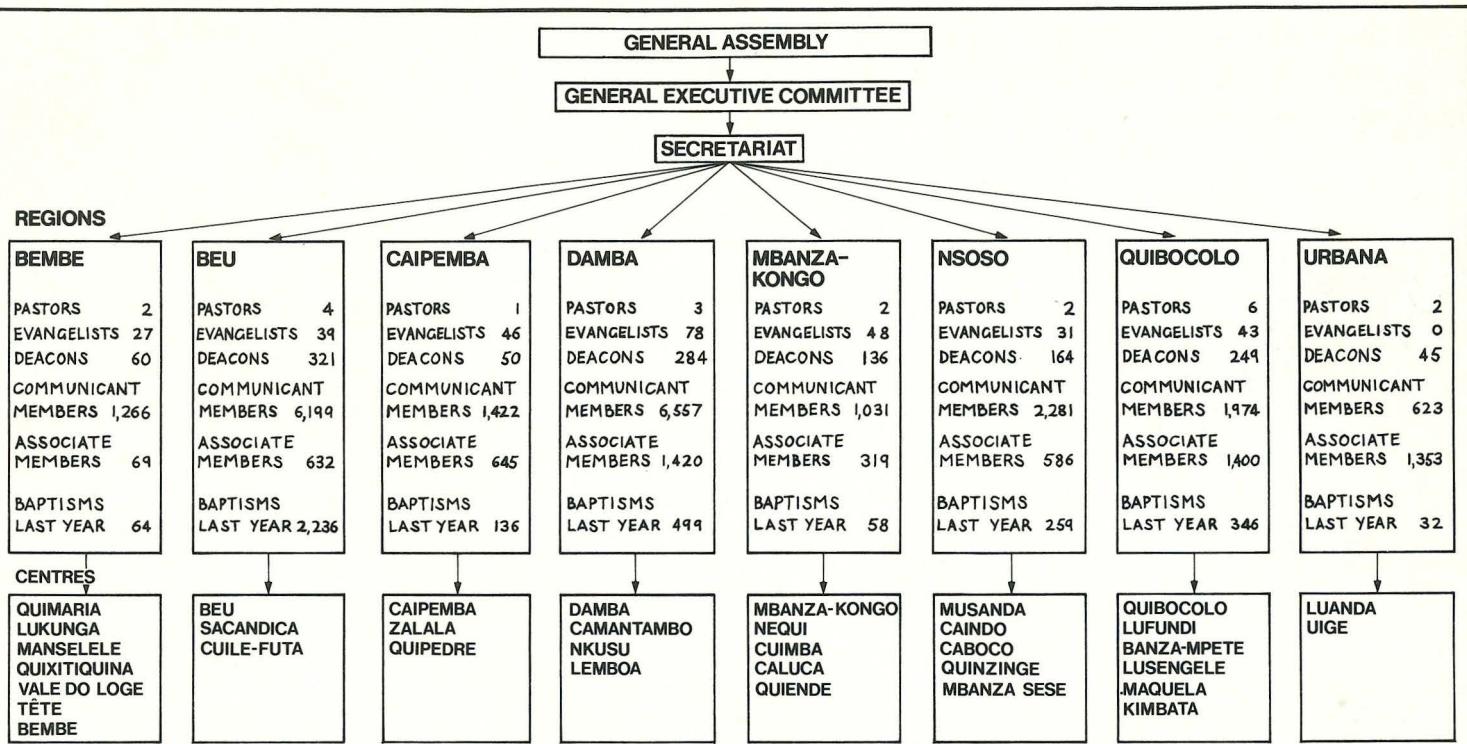
So the work of building up the fellowship has progressed and today the Evangelical Baptist Church in Angola is a developing and highly organized unit.

'Many parts but one body'

It is divided into seven departments variously engaged in Evangelism, Christian and Theological Education, Literature and Information, Finance, Social Work, Women's Work and Public Relations.



The premises in Luanda which are the church and headquarters for Angolan Baptists



THE STRUCTURE OF THE BAPTIST CHURCH IN ANGOLA

Naturally such a structure requires a sizeable staff to run it, but the administration of these departments is an important part of the Church's work because it has to care for and help fellowships spread over so wide an area. If these various sections are running smoothly they can achieve so much in the advance of the gospel in the fertile soil of the Angolan people.

There is a General Secretariat and then regional divisions, for IEBA now works in four different provinces. The activities of the church grow from day to day and each year new areas of the country are evangelized. There are three parishes in the capital, but more are needed because Luanda is large and growing, and the distances separating the parishes are too great. Much is being done but so much more could be achieved by this young developing Church if it had more resources and more people capable of meeting the challenge of today.

Through the Women's Department many of the things long awaited by the women of the churches have been achieved. Last year they were able to hold their first national

conference at Uige. The department encourages the women in each area to meet for worship and engage in outreach.

In some groups they hold classes to teach the women to read and write, for most of them are still illiterate. There is also a great need for sewing classes to help the women in their task of clothing for the family, but this desire is frustrated at the moment through lack of materials, sewing machines and cottons. They are now looking forward to their second national conference in the middle of March, but this year it will be held at Caipemba.

A future-seeking fellowship

Each region has its Christian Education Committee which encourages young people to meet for Bible studies and other activities. The number of Sunday Schools is growing and last year's statistics reveal that 4,638 children are on the rolls and these are taught by 193 teachers. Most of the leaders of the Youth Work are only able to give their free time to Christian Education because they are engaged in secular employment during the day. The Church is seeking scholarships

to help more of their promising young people to train for full time work for the Lord.

As with most African churches, singing plays a large part in the life and worship of IEBA. Each region has a number of choirs and these will often, at their own expense, travel up to 800 kilometres in order to praise God in rallies and churches.

Involving lay people

The Department of Evangelism sees the great value of involving their lay people more. In all regions lay people are encouraged to accept office and collaborate with the pastors in nurturing the churches. Some of the parishes are led by lay-people and everywhere they are to be found serving the Lord in key positions of finance, social work, literature and administration. Last year the General Assembly gave more recognition to the importance of this aspect of the work by agreeing to an association of lay workers.

So the Evangelical Baptist Church in Angola is stretching out into the future seeking to redeem the time to the glory of God.

CHINA'S QUIET REVOLUTION

by Alan Easter*

Dr John Flemming was, for many years, a missionary in China for the Church of Scotland and he spoke to the Division of International Affairs of the British Council of Churches about his latest visit to that country. It was different, he felt, from previous visits in as much as he was able to meet several old friends and colleagues without difficulty.

He felt the atmosphere in China today is so much freer and more relaxed and he noted that not only were churches opening again, but temples and mosques as well. Further it is now plain that the Chinese are no longer hesitant about meeting Western friends. 'It is a great time for us,' said some Chinese Christians, 'we are coming alive again'.

Dr Flemming reported that at the Pure Heart Church, in Shanghai, he attended an 8.00 am morning service at which 1500 Chinese Christians were present. Later at 10.30 am he joined in another service at what used to be known as the Moore Memorial Church and there between five and six thousand people share in worship each Sunday spread over three services. There is also a third church open in Shanghai with plans well advanced to open two more in the immediate future.

Former students in executive posts

An opportunity was given for John Flemming to meet graduates of the former Moukden Medical College and all of them were in top medical posts as professors, hospital chiefs and specialists in all branches of medicine. He admits that not all of these men and women are Christians today, though some still are, but of the strong ties of friendship, affection, gratitude and love with former friends, colleagues and teachers there can be no doubt.

He visited another church which he had last left in the expulsion of 1950. Recently, on 23 December 1979, the pastor had re-opened the church building having no idea how many would turn up. Today, he and two others minister to a congregation of 700!

Dr Flemming was able to meet many individual Christians who had kept faith and taught their children even in the darkest days of the Cultural Revolution. These little family groups were not any kind of organized movement, but the response of warm hearted Christians in different places to the difficult times in which they found themselves. In this way the living faith survived and gave birth to the situation in which, when the churches began to re-open, it was necessary

to hold two or three services on a Sunday, or an extra one on a Friday. It is also the reason why the numbers attending have exceeded the expectations of the pastors.

Bibles are photocopied

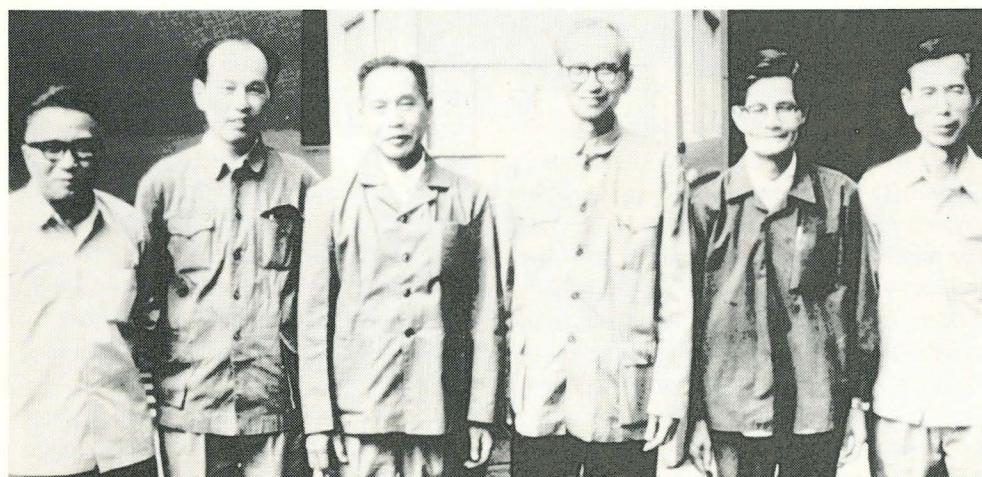
There is an energy, an optimism and a buoyancy with which the Chinese Christians are going about the task of recovering and repairing church buildings that have been used for other purposes, reported Dr Flemming. The same resolve they bring to bear on getting services started again, coping with the instruction of candidates for baptism, seeking Bibles and other literature, and tackling problems of the future shape and structure of the Church in China. He discovered that the church in China was photo-copying the old Union Bible to fill in the gap until the new translation in contemporary Chinese was available.

The Church is planning a Church organization for the whole country to deal with everything that belongs to the Church's internal and spiritual life. 'We have many Christian traditions among us,' say the Chinese Christians, 'but we want to be one'. Three pastors of a Peking church had been Methodist, Anglican, and Presbyterian, respectively in earlier days, they told Dr Flemming. 'But we are not going to have separate churches in China,' they assured him.

Similar experiences were recorded by Rev Wendell Karsen, who serves as the Education Secretary for the Hong Kong Christian Council. In June of last year he was a member of a Hong Kong Christian study group which visited China.

Tickets to attend worship

In Canton he learned that the church held two services each week. One on Saturday and one on Sunday, attended by 1,000 and 1,900 people. Forty per cent of those



The pastors at the Canton protestant church

The photograph on the front cover and the ones for this article were kindly loaned by, 'Open Doors with Brother Andrew'.



Outside the Canton protestant church after service

attending are under 30 years of age. At the time of his visit 100 young people were being prepared for baptism and he learned that many of the members actually became Christians during the Cultural Revolution when people could only meet quietly in their homes for prayer and Bible study. Today, because the church building cannot hold all who want to attend the services, tickets have to be issued to maintain an orderly atmosphere.

The Canton Church has four pastors who were formerly Baptist, Seventh Day Adventist, Presbyterian and Methodist. 'We have learned to bury our denominational differences,' they said, 'and to work together as brothers in Christ on the urgent task of ministering to the needs of so many Christians who are now able to worship God openly, after a dark period of persecution.'

The church holds communion once a month. There were 1,000 enquirers and those seeking baptism were required to attend inquirers classes for three weeks. They are then visited in their homes and further they are required to attend a special session at the church in preparation for their baptism. 'We are trying to build the church on rock,' they said, 'not on sand'.

The Chinese Church is growing rapidly on a new basis of self-support, self-government and self-propagation. Great emphasis is placed on lay training and participation and in February, 1981, it is expected that the Nanking Union Theological Seminary will open with 30 students seeking training there. It is thought that within three years there will be 100 students.

A new apostolic age

Some have likened the period of Cultural Revolution to that of the apostolic age because it was a time when people gathered in 'families' for worship. Some even reported

miracles and faith healing. The power of God's Spirit was keenly felt and people learned that Christian theology is not a theoretical set of ideas, but that it is what emerges out of the experience of living as people of God under pressure.

The people like to sing gospel hymns with some emotional content and have a small paperbacked hymnbook with 110 'old favourites' such as, 'What a friend we have in Jesus,' and 'Stand up, stand up, for Jesus.' There is no Sunday School as any activities aimed at children are prohibited. In many of the churches pleas are made to worshippers to attend only one service because there is not enough room for all those who wish to attend.

Christians earn places of responsibility

The Three Self Movement (self-support, self-government and self-propagation) has tried to show that the old saying, 'when the Christian Church gains a member, China loses a citizen,' is false. Christians work alongside non-believers for the good of the country and have shown themselves often to be outstanding workers so gaining the respect of the non-believer. Some have been elected to positions of responsibility on committees and even government agencies.

The issue is, whether a Christian can identify with his fellow Chinese and save his country → not whether he agrees philosophically with Communism.

The Chinese Church believes that the evangelistic task in China should be borne by the Christians in China, weak and ill equipped as they might be, and that the return of Western evangelistic missionaries would reverse all that they have struggled to gain. Even a Chinese Christian who has been away from China for more than 20 years is not, they feel, qualified to work there now.

It needs to be remembered that the Church in China is still a pretty small movement at best, in a country with a population estimated at 950 million, but equally it is a resurgent church.

We have been asked by China's Christians to pray for China and for them. Prayer is too often the first thing asked for but the last thing done. Yet our Chinese brothers and sisters in Christ are earnest about this. Let us give thanks for new toleration, new opportunities for witness and service, new Christians, new hope and new enthusiasm.

continued overleaf

CHINA'S QUIET REVOLUTION

continued from previous page

Let us pray for specific needs of the Chinese Church — Bibles, pastors, an acceptance as Chinese and not something linked with colonialism.

The new age cannot be built in a day

Let us have faith and patience with respect to it. The Chinese Church has gone through an era of suffering and turmoil. We cannot expect it suddenly to emerge with perfect harmony, organization, liturgy, or even theology. We need to believe that even though there are a million people to minister to, the Chinese Christian can do the same kind of job that the early Christian did who,

though few in number, 'turned the world upside down', because they were filled with God's powerful Spirit.

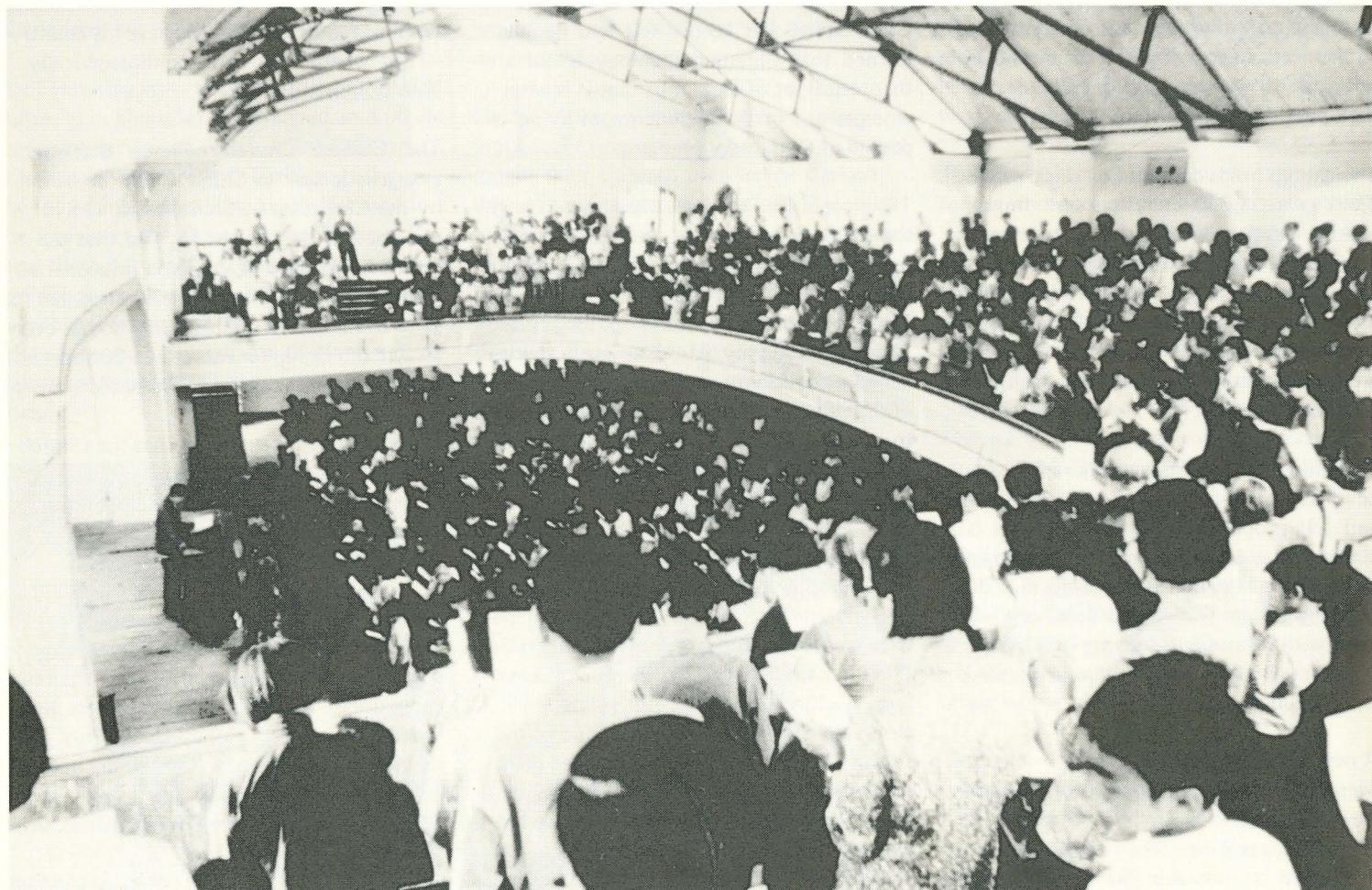
Then, is it not significant that thousands of Christians testify to the fact that they have been successful evangelists without holding any great evangelistic rallies? Have they not an experience from which we can learn?

They are practising a new spirituality and a simplified life style, with a seven-days-a-week fervour. Their worship may be plain — even traditional, yet it is a vibrant and joyful expression. They sing with abandon, pray in

swells and hang on every word of hour-long sermons. They are engaged in writing living theology based on life experience over the last 30 years and have no time for a merely theoretical theology. This may sound quaint but it is powerful.

Instead of shouting out what we could and should do for them, would it not be wise for us to be quiet enough to listen, and learn something from their experience of the living God?

*Compiled from reports of visits to China by Dr John Flemming and Rev Wendell Karsen.



Inside the protestant church — Canton

A WOMAN OUTSIDE

by Sue Osborne

(A missionary of the New Zealand Baptist Missionary Society, working in Bangladesh)*

Sue reflects on being a woman in a Muslim Society and highlights how Christian witness must be sensitive and delicate. It's usually slow, often unwelcome, frequently restricted. The results sometimes are small and maybe even secret.

Who doesn't like being the centre of attention? I certainly enjoyed it until I experienced life as a foreigner in Bangladesh. It's not that they don't like foreigners — they do and they like to have a good look when one steps out from their home. Living as a 'bideshi' — a foreign woman — in a Muslim Society is a unique experience.

To be stared at; to be touched. To be the object of every beggar; To feel quite naked despite adequate covering; To be the only woman out shopping; To shop at night when it's less obvious; To stay at home so as not to have to face the constant crowds, demanding, pointing, laughing at you.

Life there is certainly different from life in New Zealand.

At first it came as no surprise that life was in fact different from that at home. We had expected that. I don't think I really began to 'feel' the difference until we'd been in Bangladesh a year or so. We had settled down 'permanently', we'd begun to find our feet and I began to notice that life just wasn't as 'free' as life in New Zealand. Of course before that we had had some negative experiences. Shopping was about the worst. In New Zealand that is an integral part of a woman's life — but in Bangladesh, the men do the shopping. When you need a new sari, the question is not whether your husband will like it, but whether you will because he buys it.

In Bangladesh, as in most Muslim societies, you just don't see many women outside their homes. I have been out shopping at night with John and realized that I hadn't

seen one other woman. Imagine Queen Street, or Lambton Quay full of men — no women!

One visitor to Bangladesh asked a fellow missionary where all the women were. Our friend answered, 'Notice how many men there are!' 'Yes' he said, 'Well imagine if the women were in town as well, there just wouldn't be enough room.'

Sometimes I wonder if that is the real reason! And yet the Islamic theology of women shows us why the women stay within the four walls of home. It is the duty of a husband to protect his wife from the outside world. It is his responsibility to shelter his wife (or wives) from life outside the home. Women bear the responsibility of the home,

the man sees that she is untroubled by the pressures and worries of the rest of the society.

As a woman living in a Muslim society, I need to understand just why it is the way it is — it is of no value to ignore or reject their way of life. Of course there are some attitudes that I find hard to accept, especially the way husbands so often abuse their position of 'overlord' of their wives.

But other 'restrictions' and customs have become part of my life — I haven't reached the stage of 'taking the veil' but there have been many times when I too would like to enjoy the anonymity of purdah!

*This article is reprinted by kind permission of the Editor of *The New Zealand Baptist*.



Muslim women at Chandraghona hospital

TOO LATE!

by Joyce Brown

Magar Sarki, aged ten years, was brought to us at Devkot in the Gorkha district of Nepal, by his father Gorkhali one morning just before we set out on a three quarters of an hour walk downhill to the Maternal Child Health Clinic (MCH). This is at Luitel. This young boy had a history, over four days, of blood and mucus in his stools. His father, Gorkhali, had obtained medicine from the Family Planning people in Ghaikor — this is about thirty minutes walk away — the day before. We supposed that the medicine was probably sulphur drugs.

Looking back I can see that my reactions were wrong. I was not feeling well myself and was frustrated at having to stop and examine this child. He had no temperature and did not look particularly ill. After consulting my colleague, Eleanor, I advised the father to continue the medicines he had been given and to be sure that he got some rehydration fluid into the boy. If by any chance the boy did not improve then I advised that he be brought back to our house.

He was brought back about 9 o'clock that evening and at that time he was semi conscious with a fever. Such thoughts as septicaemia, typhoid and the like raced through our minds. Eleanor and I managed to get a drop of fluid into him orally and then fed rehydration fluid and medicine to him by a little tube. We also gave him injections of antibiotics.

We instructed the father to bring him the following morning and Gorkhali duly did this, but although the boy was conscious he vomited the medicine we tried to give him. Eleanor, therefore, suggested that the father take him straight to hospital, but this the father refused to do and further refused to bring him again to us for more injections.



Joyce Brown rests outside a shop in Amp Pipal

If only . . .

Eventually, however, the child was brought to us once more, later on in the week. He was desperately ill suffering from dehydration and obstruction. From then on I went to see him each day. One day he would seem better, but then the next day worse. Helen, the hospital doctor, at Amp Pipal, with whom I stay when I am at the hospital, joined me in much prayer on his behalf. On a Sunday he haemorrhaged and needed a blood transfusion, but the only way for this to be done was for Helen to give him a pint of her own blood, after which he improved somewhat.

What a blow it was on my return to Devkot to be met by the father saying that his son had died that morning, at 10 o'clock! Eleanor and I mingled our tears with those of the father. If only the boy had been brought sooner.

The whole incident seemed an utter tragedy, but maybe the Lord will use this sad event in the life of Gorkhali and the village. There are signs that it may already be happening. One of the villagers said, 'he left it too late'. Here at least is one who is beginning to understand.

FROM TEACHER TO DIETICIAN

by Mama Lubula Mandiangu

For those who want to see development and progress in Zaire, improving the general health of the population is a prime objective. If you are fit physically, your morale is higher, you are able to work, sleep, enjoy friendship with others and usefully employ your time for the good of all. Good health depends on many factors such as sanitation education, but diet plays a very important part. Malnutrition causes a large percentage of deaths here in Kimpese as well as hindering development and lowering resistance to disease. Children and pregnant women need particular care. A good balanced diet is an excellent aid to good health. That is why on 5 September, 1972, Dr James Evans, who was then the doctor in charge of the public health work here asked me to leave my work in primary education to work in the nutrition department. My task was to teach the women to improve the diet of their families and to make use of all the available sources of

nutrition.

Strange ideas

We who work on the nutrition project teach women about the three groups of food and the importance of each. There are foods necessary for growth and for tissue repair, those necessary for protection against disease and those which give energy. There are many strange ideas which the women entertain, and it is extremely difficult to change their minds! For example, some of them believe that eggs, ripe bananas and certain meats and fish should not be given to pregnant women and children. They believe that sweet foods cause intestinal worms and that beans and peanut butter cause the enlargement of the spleen. It is quite difficult to persuade them that their children must eat eggs, beans and peanut butter in order to develop normally, or that fruit is in fact good for you as it contains vitamins and helps you resist

disease. Women do not believe you when you tell them that their child's sickness is caused by insufficient diet. Let me give you an example.

A wife of a state official had a baby of a year and four months who weighed only twelve pounds. He was suffering from kwashiorkor (protein malnutrition). She did not believe that he was undernourished but she was persuaded to go to the nutrition project to see if there was any improvement in her baby's health. When I asked her how she prepared the food at home, she explained how she did not give her child any 'green' water from the vegetables, nor any fruit, as she believed they caused worms. After three weeks at the nutrition project there was some improvement in the child. The lady then understood that she must not throw away the water in which vegetables and meat are cooked, but add it to a soup. Often children will have some soup if they cannot eat the solid pieces of meat or fish. The lady went away happy, and her child healthy.

Teaching depends on results

If a woman brings her child in a critical state and he leaves in a healthy condition, she becomes a teacher herself, showing her child to other women in her village and teaching them to prepare the food as she has been taught. However, if her child is so sick that it is too late for us to help and he dies, then the mother remains unconvinced of our arguments.

I am really happy with the results that we have in this work here because we help many pregnant women and children. May God bless those who give us money and food, so that we can continue in our work. None of those sent to us are asked to pay anything, and so we rely on voluntary contributions. Many of the children who come to us are Angolan refugees.



One of the children for whom Mama Mandiangu works

ONE STEP BEHIND

Typical Trinidadian house

David Hoskins gives us a glimpse of life – and death – in rural Trinidad.

I only ever heard him called 'Brother Will' although I knew his name was William Saunders. He was one of the 'old heads' of the Fifth Company Baptist church in southern Trinidad, and belonged to one of the oldest families in the area. His ancestry could be traced back to the negro soldiers who fought on the British side in the American War of Independence. When these companies of soldiers found themselves on the losing side, they were given grants of land in other British colonies, and so some came to Trinidad, bringing with them their distinctive form of Baptist faith. Each man was given several acres and much of the land

in the 'Companies' is still negro owned.

The Saunders family grew and grew – brothers, sisters and cousins by the score, with plenty of 'pumpkin vine relations' too. Brother Will was the oldest of the clan. He died earlier this year aged 77. Not so old. I have buried several people here who were more than 90. He was respected in the church and community as a faithful soldier of the Lord Jesus and had been involved all his life in the church at Fifth Company, of which I am now minister, but I never knew him in his prime.

Mysterious sign

For two months I had been taking him communion each month. He lay on a bed in a shack – a wooden shed of two rooms without water, electricity or gas, although a stand-pipe some distance away supplied water – sometimes. He was suffering in a way that would be intolerable in England and I saw him out of bed only once. He had a tube inserted for urine but could not get to the hospital to have it changed, sometimes for months on end, so the smell was foul. His shack was more than a mile from the road, and we have no regular ambulance service to the country areas.

Then suddenly he was released from his burden and was at peace. His death certificate read 'malnutrition and cancer of the prostate'. He died while one of his family was with him, and as he lay dying, he raised two fingers in the air. What did these two fingers mean? It was a great puzzle to the family. We might take it for nothing at all but not so in the bush of south Trinidad, where the people are great believers in signs. Was it two minutes to his death? What is two hours? Could it be two people even? A family meeting decided the answer to the mystery. Brother Will wanted to be buried in two days. And so it was. The family ran round to find a doctor who eventually signed a certificate on Sunday (the day after he died) enabling the death to be registered on Monday morning so that the funeral could take place on Monday afternoon. And what a funeral it was!

Sharing in the festivity

There were 200 inside the church building, and more than that outside. Men sat in groups around the grave in the churchyard, while others leaned in at the windows. Some groups talked or smoked outside while the service was going on. Everyone turns out for such occasions, so it was a community event as well as a church one. Even some of the



Preacher Forbes of the 5th Company church



non-religious people turned up to share in the festivity, for a funeral is something like a festival rite here. Many of the local pastors also came and sat at the front with me, each of them expecting the chance to speak. Even though I asked them to be brief they never took less than fifteen minutes and the service dragged on by European standards. They all wanted to say what a saint Brother Will was; how he never did anyone any harm and never did any wrong — all of which is typical of Trinidadian exaggeration. We got through the service in two hours.

Gone to glory

He was laid to rest by the bell tower, which was what he wanted. It is supposed to be the place of honour and it reminded me of the epitaph on a Devon tombstone . . .

'Here I lie by the chancel door,
They put me here because I was poor.
The further in the more you pay,
But here I lie as snug as they.'

Brother Will faced us all through the service, the coffins used here being the American type on which the top half opens. In rural parts of Trinidad, it is the tradition to leave the top open, and all through the service people will wander up to have a look in and give the deceased a last pat. I have actually seen a photograph of a lady in a coffin which was tipped up and all the children and grandchildren were gathered around for a last picture with Grandma. I always have to fight quite a battle to have it closed to do the burial. Shrieks and wails accompany all

of this for much of the time. Eventually the burial is complete and after a couple of hymns I slip away to leave the family to continue singing until darkness drives them home — or to the rum shops. And so another saint is sent to glory.

They have a saying here which I am constantly told: 'We are only one step behind Brother Will', and so we are, but it is all much nearer the surface in Trinidad. Death is not kept quiet, or hushed up. Brother Will has gone to glory, and that is something to shout about.

HURRY

HURRY

HURRY

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NO 'MEANS TEST'

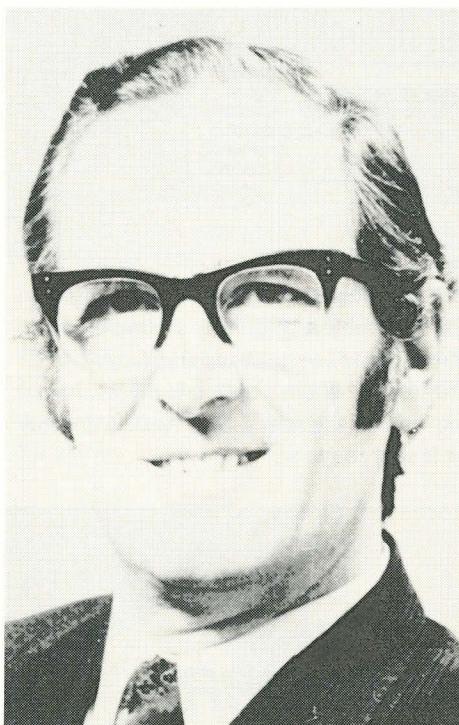
by Vivian Lewis

One of the privileges of serving in the Mission House is to be able to sit in on meetings of the Candidate Board. The Board consists of people chosen from the General Committee of the Society, who can offer a wide range of experience. Thus, some have served overseas; some have had long pastoral experience in this country, and so on. Their concern, though, is to help each person who appears before them to discern the will of God for their lives; and to see whether that purpose can be lived out through service with the BMS.

Conscious that their prime responsibility is to seek God's will, the meeting with each candidate begins and ends with prayer. Then, in as relaxed and friendly an atmosphere as possible, the members of the Board try to get to know the candidate as a person. With kindly but searching questions, they seek to learn the candidate's spiritual experience; their call to missionary service; their aptitude for that calling, and the skills, qualifications and experience that they are offering to the work of the church overseas.

Service — on a shoestring

One question, though, that is never asked, is whether the candidate can assure the Society of any financial support for their service if



they are accepted. There is no 'means test' for service with the BMS!

This is not so with some other organizations that recruit workers for service overseas. With some societies, the intending missionary is not sent overseas until he or she is able to produce a list of supporters who have

promised, together, to cover the missionary's allowances and expenses.

But finance never enters the discussion of the BMS Candidate Board, nor is it ever taken into consideration by the General Committee when offers for missionary service are accepted. The Society believes that, if God is calling a person to serve the church overseas through the BMS, then they must be enabled to respond to that call free from any financial burdens.

Play your part!

This is where we need to see the part that we must play if this policy is to be continued. In the financial year, which began in November, the greatest part of the overseas budget is spent directly on the missionaries and their families. There are almost 200 of them sharing in the work in 10 countries in the world, and there are another 35 accepted candidates in various stages of training, preparing to share in that work. They can only go to serve their Lord overseas freed from any financial restraint, if we, the Baptists of the British Isles, play our part through our giving to the Society. The calls for help from the overseas churches are many. The numbers offering for service, in response to those calls, are increasing. But if they are to be enabled to go, you and I must raise our giving to match the opportunities.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(24 October-14 November 1980)

General Work: Anon (A friend): £10.00; Anon (Scot): £50.00; Anon (Cymro): £16.00; Anon (Wallington): £205.00; Anon: £10.00; Anon: £5.00; Anon: £1.00; Anon (Cymro): £16.00; Anon (FAE — Aberdeen): £10.00; Anon: £5.00; Anon (FAE — Aberdeen): £10.00; Anon (Cymro): £16.00.

Agriculture: Anon: £5.00.

Gift & Self Denial: Anon £5.00.

Medical Work: Anon: £15.00; Anon: £20.00, 'In Loving Memory of Margaret and Arthur' (MMF).

Relief Fund: Anon: £20.00.

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Ivy Winifred Andrews	7,000.00	
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Mrs L J Reeves	25.00	
Miss A Rogers	100.00	
Miss R Shaw	9,800.00	
Miss H M Sheridan	3,580.21	

The BMS is not a 'means test society', but it can only remain so, as we respond to the financial challenge. Let each of us, then, take the opportunity that a New Year provides, of reviewing our commitment to world mission. Let our giving reflect our love. Then the Society will be able to carry on sending our colleagues overseas, in the knowledge that their financial support is assured.

WORKING IN BANGLADESH

Richard and Judy Henderson Smith are from Bloomsbury Central Baptist Church and were married in 1978. Judy was baptized at the Northwood Hills Evangelical Church (Brethren) and has always lived in Pinner. She was the first member of her family to offer for service overseas, whereas both sides of Richard's family have been connected with the BMS for generations. He was baptized at the Salendine Nook Baptist Church, Huddersfield, where his parents still worship.

After a year reading Zoology at Aberdeen University, Richard transferred to Liverpool Medical School. He was active in the Baptist Students' Federation and was National President in 1972-73. After qualifying he worked for a year at Edgware General Hospital and then Guy's Hospital and while there, he met Judy when they were both rehearsing with the hospital orchestra. Judy had recently completed nursing training at St Thomas' Hospital where she was at one time secretary of the Christian Union.

Following their marriage Judy undertook midwifery training at Lewisham and they expected to enter General Practice. However, each found, like Jonah, that they were ignoring God's call to service and realized that God wanted them to serve His people in the Third World. During this period, Richard began to broaden his professional experience at Queen Mary's Hospital, Sidcup, while Judy gained experience of work in the operating theatres in Greenwich.

In November last year, after waiting some time for their visas to be granted, they went to Dacca, Bangladesh, for a short period of language training. In the spring they join the staff of Chandraghona Christian Hospital.



MISSIONARY MOVEMENTS

Arrivals

Mr A P North on 31 October from Kinshasa, Zaire.

Miss A M Wilmot on 9 November from Chandraghona, Bangladesh.

Departures

Dr and Mrs R Henderson Smith on 21 November for Dacca, Bangladesh.

Mr G C Smith on 31 October for Dacca, Bangladesh.

Dr J D L Bulkeley on 4 November for Addis Ababa, Ethiopia.

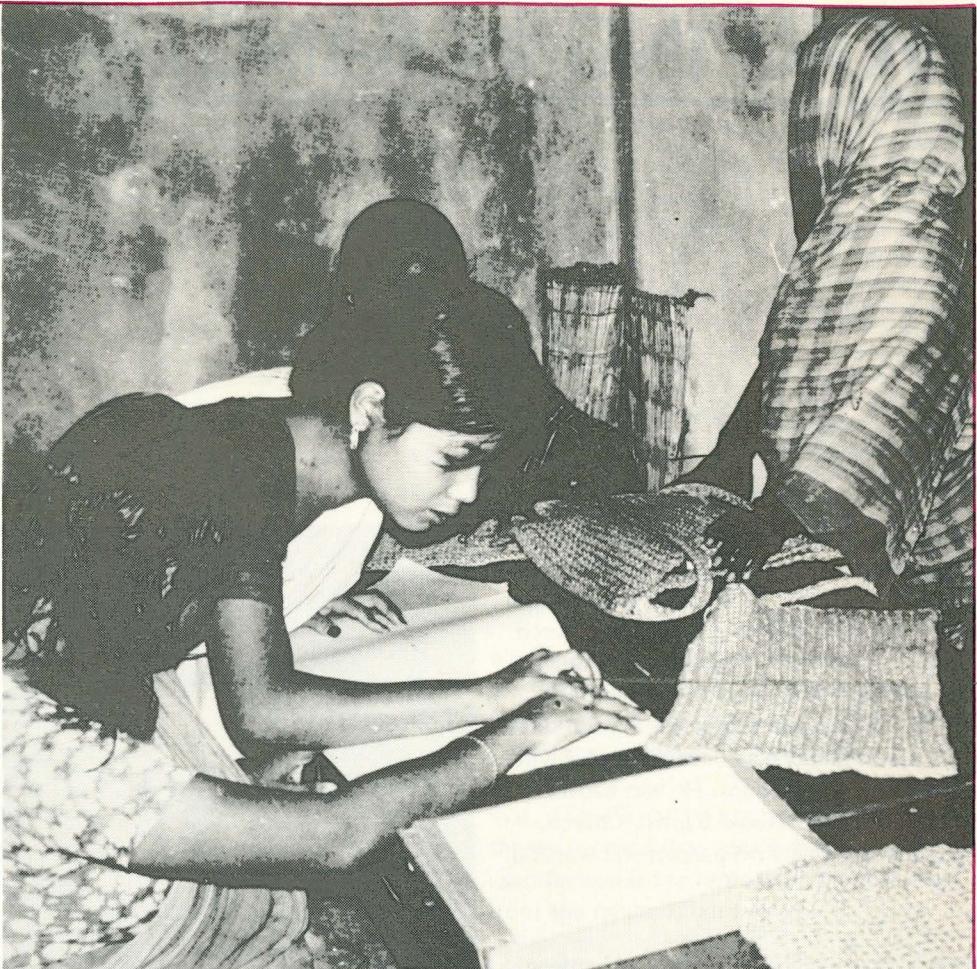
Rev J B and Mrs Dyer on 8 November for Vilhena, Brazil.

Miss S Headlam on 14 November for Chandraghona, Bangladesh.

HELP THE BLIND

If anyone has a STAINSBY BRAILLE WRITER for which they have no further use then this could be of inestimable help to a blind person in Bangladesh. Likewise, use could be made of a Perkins Brailler if anyone knows of one not being used. These machines would assist Veronica Campbell in her work among the blind and with the official 'Help the Blind' labels can be shipped free of charge.

Teaching Braille in Bangladesh



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SWITZERLAND 6-17 July, Leader Rev D Weller £299 (includes National Travel Card)

SWITZERLAND 17-28 August (Young People's Special), Leader Terry Dunnell £150

FRANCE 9-23 September, Leader Rev A Easter BMS £190

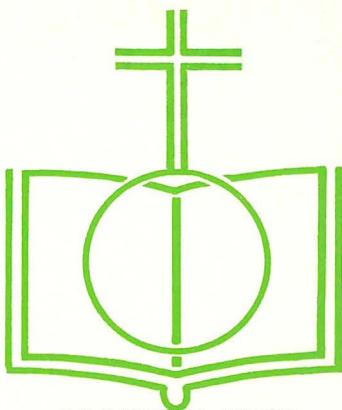
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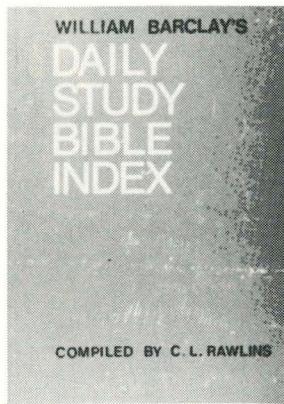
One of the last liquorice-water vendors in Brussels

BOOK REVIEWS

DAILY STUDY BIBLE INDEX

by C L Rawlins

Published by St Andrew Press £2.45



A quarter of a century of printing and reprinting has proved the worth and popularity of the Daily Study Bible by William Barclay. It has helped so many people to a better understanding of the scriptures and of their relevance to everyday life. Now C L Rawlins has given us this very helpful index to the seventeen volumes of the Study Bible so making their use even more extensive.

The index is divided into six parts. There is an index of the Old and New Testament

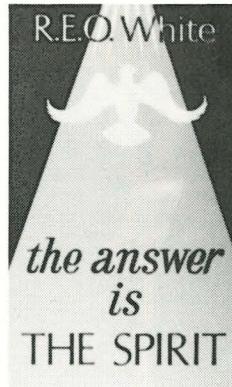
references. These are followed by indexes of subjects and places, of personal names, of foreign words, terms and phrases, and lastly an order of ancient writings. At the foot of each page, the numerical reference for each book of the Daily Study Bible is clearly indicated. Those who have found help and value in Dr Barclay's expositions will want this book to enable them to derive even more help from them.

AEE

THE ANSWER IS THE SPIRIT

by R E O White

Published by St Andrews Press £1.75



By the heading of the first chapter 'Let's be practical' the Rev R E O White reveals his approach to this subject. He claims that the doctrine of the Spirit was, and is, an essential truth of the Christian faith, but it found expression and elaboration in the NT documents as a prescription against certain ills, a provision for all-round spiritual health, an answer to meet specific, definable needs and situations. It is interesting to note that the books of the NT with no particular problem in view have least to say about the Spirit.

Mr White then proceeds to look at the various books of the NT which have things to say about the Spirit and the conclusion which may be drawn. There is evidence of the thorough research and scholarship of the author and the result is a stimulating and challenging book. There is a very helpful section suggesting further reading on the subject and also a comprehensive index to scripture references.

AEE

*In reviewing *Mister Leprosy* in our January issue the price was incorrect. It should read £1.50.

MISSIONARY MOVEMENTS

Arrivals

Rev N and Mrs Walker and Naomi on 22 November from Point Fortin, Trinidad.

Rev K and Mrs Hodges and family on 2 December from Santo Antonio da Platina, Brazil.

Departure

Rev F and Mrs Gouthwaite and family on 25 November for Potinga, Brazil.

Births

On 12 November, in Trinidad, to Rev D J and Mrs Hoskins, a son, Benjamin.

On 30 November, in Poole, Dorset, to Mr and Mrs A North, a daughter, Rebecca Anne.

NOTES FOR PRAYER GUIDE

Lyn and Carol Bulkeley (1 March) on furlough.

Stephen and Sheila Bull (23 March) now working in England.

Barbara McLean (25 March) on furlough.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (15 November-30 November 1980)

General Work: In memory of Mr W Perryman: £55.00; Anon (JB): £10.00; Anon (Cymro): £15.00; Anon: £10.00; Anon: £20.00; Anon: £100.00; Anon: £8.00; Anon: 19p; Anon (DS): £45.00.

Gift & Self Denial: Anon: £2.00.

Legacies:

	£ p
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Mrs L M James	405.61
Miss I M Lyddon	112.81
Mrs M V Parker	5,000.00
Miss R Shaw	16,077.82
Miss K A Southwell	200.00
Mrs M E Walker	347.20

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For most trades and vocations there is a basic training that is a must for all those who would be accepted in that particular walk of life. Of course they will still go on learning and widening their experience long after they have completed their apprenticeship or their preparatory period, but first and foremost the elements of the particular calling have to be absorbed.

What is the basic training for a missionary? There are some who would argue, 'No more than a certainty that God has called a person to service overseas together with a knowledge of the Bible,' and, on an assurance with regard to these two points, they would be happy to see someone launched into another country to proclaim the gospel.

Courses need to be 'tailor-made'

A certain call and likewise a knowledge of the Christian faith as revealed in the scriptures is essential, but much more is needed beside. No one can hear the gospel without a preacher and the hearer cannot comprehend the truth unless it is presented in his own language. Each missionary must therefore spend time doing language study. Rarely is this study done here in Britain. Those hoping to serve in Zaire usually do their French language study in Belgium, but for the most part language study is undertaken in the country where the missionary is to work. Even those going to Zaire will study one of the native languages when they are settled in that land.

It is essential, too, that the person going out on missionary service knows something of the land to which they are going, not only for their own well being, but also that the gospel may not be thwarted because, in ignorance, they are abusing some custom of the culture. The candidate for missionary service will need a period of orientation in which they learn about the country, its people and its culture. Doctors and nurses going to some parts will need to do a course in tropical medicine before ever they will be allowed to practice in the country to which they go.

Some would be missionaries are young in the faith and need some help and encouragement in Bible Studies.

It should be apparent then that there is no one course for all candidates, but preparation has to be matched to individual needs, to the work the candidate expects to do and the country in which he or she will serve.

Learning by living together

In co-operation with the CWM (Council for World Mission) – formerly the London Missionary Society – the Society has a missionary training college in the Selly Oak Scheme at Birmingham. This college, St Andrew's Hall, provides facilities for a variety of courses to match individual needs in training. It also gives an opportunity for the candidate to live in a community of many nationalities and cultures, for the Selly Oak group of colleges draws students from all over the world and this in itself is a helpful experience for future work.

The Baptist Theological Colleges in this country all co-operate with the Society in giving training to missionary candidates who require a theological course and there are facilities in Brussels by way of hostels, language schools and medical schools for those who need that particular form of preparation. In this issue of the *Herald*, students and staff of these various institutions tell us something of the preparations for missionary service so that those venturing for Christ in countries overseas will be able to give better service.

A LESSON IN LIVING

by Gee and Maggie Hemp, who are studying at St Andrew's Hall.

Coming to Selly Oak Colleges may not be a high priority of many missionaries-to-be, but the experience, they will tell you afterwards, was very worthwhile, providing an excellent foundation for the work to which they are called. St Andrew's is one of four missionary colleges, and has 53 students from all over the world, of whom a mere 16 speak English as a first language. Translate these statistics into people and personalities and you have in the college an abundant wealth of knowledge and culture. Each term, there are some new faces and an absence of some familiar ones, but despite these changes, you can be certain of one thing at St Andrew's; that you will

meet people from many different countries and share with them the ups and downs of college life. The students have different previous experience and different ambitions. Not all missionary candidates are ministers, and not all the students are missionary candidates either. As well as ministers from many countries, there are development workers, medical personnel, educationalists and even a chef!

Permission to mend his trousers

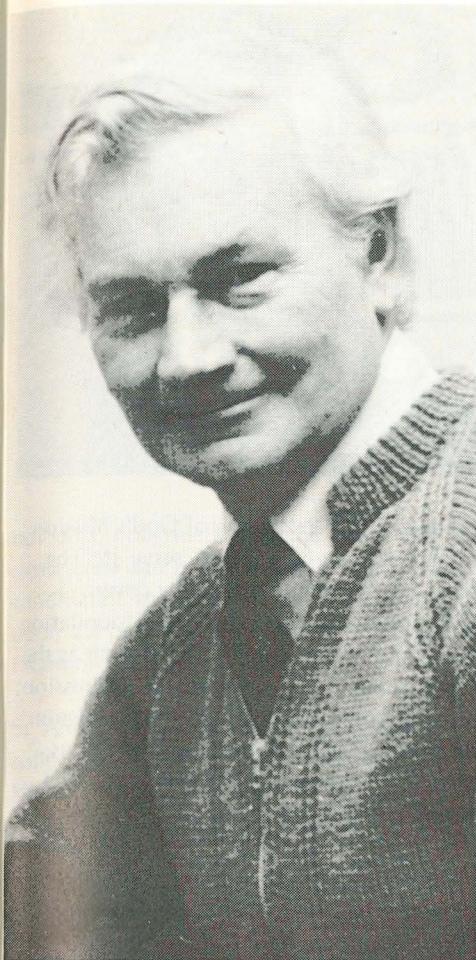
Communication largely means conversation which can be limited at first, while people become accustomed to speaking and listening



in English. The British students must be aware of the limitations of others and speak slowly and carefully. It is a lesson in caring for one's neighbour and it is not always easy. Nonetheless, great friendships can be made through halting conversation, with just a sense of humour and a little patience. After the initial stage of learning names, which causes difficulties but also raises many laughs, the topics of conversations deepen. This is when students can learn so much about the way of life and the problems in other countries. 'Why should I ask my husband's permission to mend Enoch's trousers?' asked a baffled Englishwoman.



BMS group at St Andrew's



Jim Grenfell, Tutor at St Andrew's Hall

The answer was that such an action would be misconstrued in Enoch's homeland of Zimbabwe unless she did. It is very heart searching for us when we hear of the plight of the South Africans and those in Korea and Taiwan. World events which we did not fully appreciate come alive, as fellow students share with us and let us see them from a fresh point of view.

The fellowship at St Andrew's is something to be cherished. Sport crosses all kinds of barriers, particularly that of language; table-tennis, volley ball and swimming are among the most popular pastimes enjoyed by Swedes, Indonesians and Chinese (to name just a few nationalities). The community also meets at mealtimes and at prayers, every day. The first is a noisy occasion. Often at a table of six people, six nations are represented. Prayers in the chapel provide an opportunity to pray for the world, for each other and for our family and friends who, for so many here, are very far away. Occasionally there is a chance for the students to visit somewhere like Stratford-upon-Avon as a group, enjoying the day together.

Spoiled for choice

The lectures are a major part of college life and are attended by people from various



Relaxation from studies

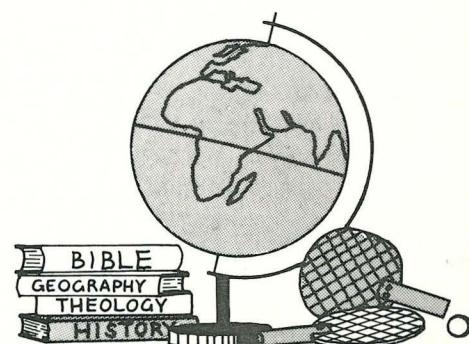
denominations, each with their own bias and opinions. As we have already said, not all the students are on the mission course; some are studying development in the Third World, some are learning English and others are undertaking Islamic studies, with a view to working among Muslims. Those who are prospective missionaries are on the mission course, however, and the wide choice of topics available for study makes selection difficult. There is simply not enough time to do all that one would wish. Teaching seminars on various aspects of mission, communication, places and people all help to develop our thinking and, we hope, prepare us to serve more effectively those churches overseas to which God is calling us. The certificate course of one year allows some students to follow a more organized course in which essays are a requirement.

The staff at St Andrew's (and all the other colleges), are most encouraging, guiding us in our quest to do His will. Because they live in with us, they are part of the family and show a great concern for the students in their care.

All in all, St Andrew's provides its students with the chance to learn about themselves and other people, together with what the

Bible has to say and what the world needs from them as Christians. As we realize how limited is our experience, we are made to ask ourselves some pertinent and searching questions: 'Why are we going abroad?' 'What is Christian and what is merely western?' 'Is all development good?' These must be answered before we begin service overseas.

The studies are challenging and sometimes disturbing, but we should be prepared for challenges. Even, or perhaps especially, of our beliefs. Life at St Andrew's is not necessarily easy, but amidst the tension of finding the place the Lord has set aside for us, waiting for visas, packing all we need for a few years, sorting out our business and, one day, saying 'goodbyes', the family here gives support and love which is invaluable.



MISSION IS....WHAT?

by Stanley Wilton, the Principal of St Andrew's Hall.

'There's glory for you,' declared Humpty Dumpty. 'I don't know what you mean by glory,' Alice said. Humpty Dumpty smiled contemptuously. 'Of course you don't — till I tell you. I mean, 'there's a nice knock-down argument for you'.

'But "glory" doesn't mean a nice knock-down argument,' Alice objected.

'When I use a word,' Humpty Dumpty said in a rather scornful tone, 'it means just what I choose it to mean, neither more nor less'.

The word 'mission' is a big word too. Combine it with 'training' and there can be a fearsome range of nice knock-down arguments. There are the very different emphases of mission as liberation and as the abiding task of proclaiming the Gospel so that all may hear the Word of Life. The demonic nature of knock-down arguments is that there is such preoccupation with denials that there is not time to weigh the truth of what is being affirmed.

The nature and purpose of Christian mission must be multi-faceted if we hold to the fulness of the biblical revelation. As we recognize the variety of God's gifts to his servants and the multitude of human problems so we seek to share in a many-sided mission. Over-riding all else and giving cohesion to many patterns of obedience and service, there is the central belief that Jesus Christ lives for all mankind. Jesus Christ lives, He lives *for* all mankind, for *all* mankind.

Multi-coloured learning

The internationalization of mission is reflected in the College community. In a year's academic session there may be students from 40 countries, some as far afield as Upper Volta and Malaysia, others from Europe and, of course, Britain. When it comes to ecumenical relationships across confessional boundaries, the community cannot avoid the

challenge, nor the tension, within the prayer of Jesus that they may all be one, that the world may believe.

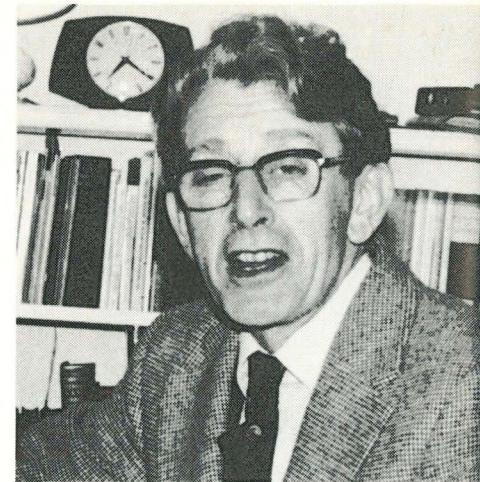
British candidates from our three sponsoring bodies of the Baptist Missionary Society, the United Reformed Church and the Council for World Mission, form a significant minority, and their presence is not least due to the three sponsoring bodies themselves having worldwide recruitment through partnership in obedience to the Lord of the Church and His Mission.

Classroom and table are crowded with cultural surprises in a mixture of races and a babel of tongues. This is witness enough to the truth that God calls His people from all six continents to dwell together to learn from one another, to join black, brown, white and yellow hands in the partnership and adventure and search of what it means to be alive in new forms of obedience to God, who is no narrow, denominational, stay-at-home deity, but the God who is moving on and through every limitation and every boundary, breaking all the barriers of human devising. The front-page headlines of the breakfast table are tellingly incarnated in Bible study and group encounters, with tears not very far away in personal tragedies, within the common discipline and mutual exploration of what it means to be engaged in the Mission of God in our divided world.

With the average age of the students over 30 with professional training and expertise (in some cases overseas experience either as volunteers or as missionaries) well represented, there is a mutual learning process, particularly by the meeting of cultures.

Many topics, one aim

The Certificate in Mission seeks to provide a year's course of study and training which will enable those participating to have a wider



and deeper understanding of God's Mission and be better equipped to serve it. The three sections of the certificate cover:

(a) Required subjects. This is the foundation of the course and covers subjects such as the theology, the history and practice of mission. One subject is called 'Living Issues in Mission', and it covers such challenging themes as, 'Justice, Politics and Easter,' and 'Gospel, Church and Culture.'

(b) Optional subjects. For British candidates going overseas for the first time, an optional subject is covered by a study of the country and the church of their service.

(c) Specialized Study training. This requires a 10,000 word essay in a specialized field of any one of the Required Subjects, or a field chosen by the student with the approval of the Department of Mission Curriculum Committee. 'Ecumenics,' 'Urban Industrial Mission' and 'Dialogue with other Faiths' are among some of the subjects chosen. Sometimes part of the study and experience is outside the college.

To enable those who have had little or no opportunity for biblical studies, or those whose professional training may have denied them theological 'sharpening' in churchmanship or doctrine, or in the history of mission, there is a special introductory course woven into the tapestry of the first term. Given such a momentum, college worship, Bible study and social activities furthers the process of learning.

Scope for imagination

Examination is by various means. Usually an essay of about 2,000 words is required, but in the specialized study-training there are eleven methods of assessment, including a dramatic reconstruction of an incident (for example in a Gospel) in a manner relevant to one's own people and culture. The variety and scope for imaginative presentation

not only does justice to the skills and experience and previous backgrounds of the candidates; there is also no small demand upon the personal tutor and members of the Examining Board.

St Andrew's is one of four missionary colleges comprising the Department of Mission, promoting a programme with common objectives: Kingsmead, of the Methodist Church Overseas Division, Crowther Hall of the Church Missionary Society, and College of the Ascension, of the United Society for the Propagation of the Gospel are the others.

What about car maintenance? And the care of health in the tropics? And first aid? These practical subjects are included too and have their rightful place. All the study is within



After a service in the chapel

a community of commitment in which we discover that we do not inherit this task from Christ. We share it with Him. You and I are not the successors of Jesus; we are His

companions. Mission is simply to be at the point and place of obedience where He wants us to be and where He is already waiting for us, present as our Helper and our King.



St Andrew's Hall

THE BRUSSELS CONNECTION

by Roger Foster

It has always been accepted as fundamental that training is an integral part of any form of work or occupation. In recent years, however, we have noticed in particular an increase in the use of short courses, sandwich courses, industrial training courses, crash courses and so on. Missionary Societies have inevitably felt the same increased demand for the preliminary preparation of staff before sending them overseas. It gives modern missionaries quite an advantage over the pioneers, like Livingstone, who obtained their training 'on site'. One of the outcomes of the new approach is the sending of candidates destined for French-speaking

parts of Africa, to Brussels to brush up and expand on rusty schoolday French. (The reader will, by now, appreciate, that the old school leavers' saying, 'No more Latin, no more French, no more sitting on an old hard bench,' may not hold true for everyone.)

Brussels — gateway to Europe

Despite being a relatively recent addition to the political scene of Europe, Belgium has rapidly developed into a country of major importance. Not only is it the headquarters of the Common Market, but its central situation makes it the choice of many multinational companies for their European

headquarters.

Brussels is a fairly modern city, a fraction of the age of London, but with well placed transport facilities. It is a very simple matter to drive right through the city without interminable traffic lights, winding streets and endless traffic jams. Traffic flows smoothly thanks to the city councils' obsession with digging holes in the road: holes for road underpasses, holes for under-underpasses and holes for a new deluxe metro system. The cost of public transport within the city also appears to have been calculated to benefit the user.



Old and new in the city of Brussels

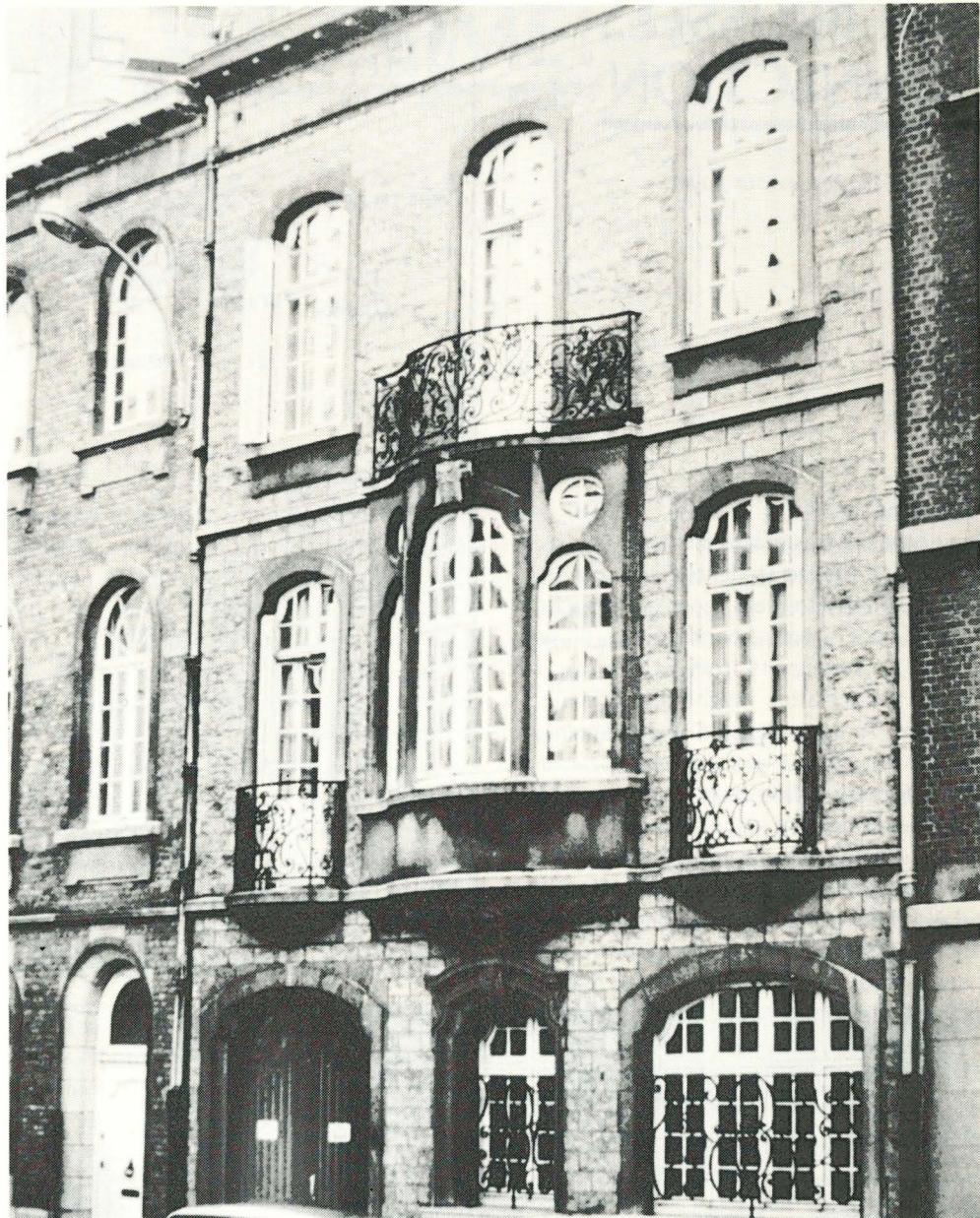
Whether on buses, trams or metro the cost is related to the number of journeys made rather than the distance travelled. This makes travelling a far more attractive proposition than in London.

In the north of Belgium is the region of Flanders, a famous centre of the medieval cloth industry and where Flemish is still keenly spoken. Wallonia is to the south-west. Belgium's independence was obtained in the autumn of 1830, as Europe recovered during the repercussions of the French Revolution. During the Napoleonic wars, the low countries were occupied by France, but in 1815, after the battle of Waterloo (a few miles south of Brussels), Holland gained independence and then comprised all the low countries. However, in 1830, Belgium established itself as a nation in its own right. 1980 marked 150 years of the existence of Belgium, and was a year of special celebrations.

What course?

After arriving in the city one must, sooner or later, accept the fact that the business on hand is to learn French and not to pontificate on the wisdom of the city planners. Mrs (or rather, Madame) Otto is the co-ordinator for the many protestant missionary societies sending folk to Brussels for French study. She meets all upon arrival and organizes the sort of study that best suits the individual requirements.

Various approaches to study are available. IFCAD, the Government run *'Institut de Formation des Cadres pour le Développement'* (the Institute for Information about the Developing Countries) is the most commonly used language school, and has courses for beginners ranging from 12 to 18 hours a week. It is just like any English college except that staff only ever speak French (unfortunately they understand English perfectly if you want to talk behind



The Foyer Selah

their backs!) *Alliance Française* is very similar to IFCAD and perhaps useful if one wishes to avoid the temptation to speak English to missionaries during breaks. Both language schools are for foreigners which means that students attend from every country in the world but Belgium.

Washington School gives individual tuition for an hour or so each day, while, for the intrepid, the 'total immersion method', is occasionally available with accommodation being found with a family in and around Brussels. All these things may be discussed with Mme Otto upon arrival. She, by the way, is American, so all your fears about whether your French is up to discussing the finer points of preferences are unfounded.

Living 'in'

Accommodation is initially provided at the *Foyer Selah*, but this can be altered upon arrival to a flat or bedsitter and occasionally

to a family. The *Foyer*, as a *pension* is very similar to a guest house. It is run by the Salvation Army and is situated very conveniently, only five minutes walk from IFCAD. It should be noted that living at the *Foyer* provides such perks as having the chairman of the European Economics Commission as a neighbour, though rumour has it that his house has now been taken over by a 'mere Eurocrat'.

With forty or so missionaries living in one area there is enormous opportunity for sharing and fellowship. I was very challenged by the quality of these folk and by their deep commitment to Christ. It was very encouraging to meet people who believed in their callings sufficiently to give up their homes and jobs, often at the peak of their careers.

continued overleaf

THE BRUSSELS CONNECTION

continued from previous page

All nations

One of the big advantages of studying in a school with foreign students is, of course, the opportunity to meet people with a vast range of beliefs, backgrounds and outlooks on life. An immigrant from Saigon can provide a fascinating insight into life in Vietnam. A supporter of the Iranian Government gives a very different view of Middle Eastern affairs than that presented to us in Britain. The opportunities to chat about different cultural practices between countries ranging from Japan, across Turkey and North Africa to South America makes for an extremely interesting pastime — even if one only discuss different ways of making coffee! One begins to get a glimpse of some of the problems to be encountered when trying to communicate one's ideas across the barriers of cultural prejudice, preconception and wrong interpretation of remarks.

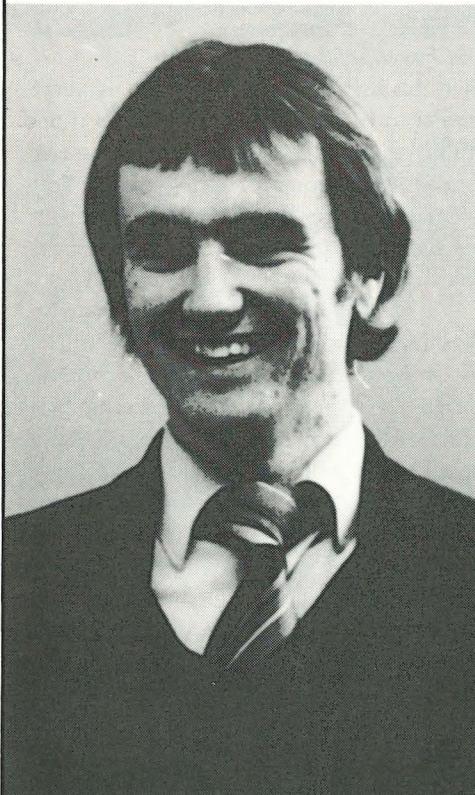
Each sentence is a victory

As an agriculturist straight out of university, I found Brussels an extremely worthwhile experience both spiritually and linguistically. As I am heading out to Zaire for a couple of years the French will no doubt be of great value. Before leaving for Brussels my pastor made me promise to return still remembering how to speak English. Unfortunately, it is not quite that easy to become so immersed in a language in a couple of months, that your own language starts slipping. I found it a daily battle to avoid using English whenever possible. Every word or sentence in French became a minor victory when compared to the ease of using one's mother tongue. It is well worth using every opportunity to speak the language, however haltingly and to accept the amused or even embarrassed looks on the faces of your listeners.



Born and raised in Bedfordshire, Roger Foster was brought up first in the Methodist and then in the Baptist tradition. He found

Christ primarily as a result of the witness of his family and was greatly helped, at the age of 14, by a tent crusade held at the local football ground. He grew up on a mixed dairy and arable farm and went on to study agriculture at Reading University. It is in an agricultural capacity that he will be spending two years in Zaire.



His first taste of mission work was a four month working holiday at a trade school in Central Africa in the summer of 1977, where he helped in the field work and workshops. While he was studying at Reading interest in mission work was maintained by an active Christian Union and by church friends. These factors ultimately led him to believe that God was calling him to apply for service with the BMS.

The aim of his two year term is to support and develop the existing agricultural project at Tondo. This includes working on a poultry unit to provide improved meat and eggs for the local community, the application of appropriate technology to improve farming techniques and the introduction of new crops.

He left for Tondo in January.

BELGIUM - HERE WE COME!

by Michael Abbott

Each year, BMS missionary candidates arrive in Brussels from far and wide to complete their training prior to service in Zaire. Because French is the official language in Zaire, this training obviously involves French language study, and for medical personnel there is a further course in Tropical Medicine at Antwerp. Situated in Brussels is 'Le Bureau des Eglises et Missions Protestantes en Afrique Centrale', the purpose of which is to assist candidates with their training, accommodation and difficulties adjusting to a new culture.

Among those who arrived there last autumn

were my wife, our baby daughter, Kathryn, aged five months, and myself. We arrived in Belgium without any mishap, although we did have one brush later with an official. We passed through two customs checks with passports which we had forgotten to sign — not, you may think, a very important oversight — but an astute Belgian bank official refused to hand over any money to us until the omission had been duly corrected! At the airport we were met by Rev Bob Otto, who assists at the Bureau. The three of us, plus our luggage, were squeezed into his overworked Volkswagen car and taken to our apartment. Our flat is conveniently

situated close to both the language school and some shops. It is pleasantly furnished in an ornate but functional Belgian style, with chandelier lighting (no less!) and a stone fireplace. It also has a balcony overlooking 'la rue' (the street).

One baby versus red tape

All foreigners entering the country must register with the authorities and obtain an identity card, involving lengthy form-filling and fingerprint taking. This somewhat bureaucratic procedure was hurried along considerably in our case by Kathryn's piercing cries!

continued overleaf



Students at Brussels University

BELGIUM – HERE WE COME!

continued from previous page

Each candidate arriving in Belgium has a different standard of French, so students are allocated to language schools best suited to their individual requirements. As you can well imagine, the rate of progress varies from student to student, but for most candidates, private tuition is a necessary supplement. Missionary candidates do not find acquiring a language any easier than do other students. Everyone goes through periods of encouraging progress and of lengthy frustration. We value highly your continued prayers for all candidates on language study. Our ultimate aim is to communicate the gospel in words as well as action and this is

only possible with a proper grasp of the language.

One of the community

Belgium is predominantly Catholic, but there are a number of small Protestant congregations scattered around Brussels. Some of these are English speaking, formed to minister to the many expatriots here. One is a Scottish Presbyterian Church, just five minutes walk away from our flat, which we attend on Sunday mornings. The congregation consists largely of business people and their families, and students. The high turnover rate of the members of the congregation

means that the running of the church rests with a small minority. How encouraged we are by their sense of mission and purpose! Much of their income is dedicated to mission within Belgium and other parts of the world.

Extra lessons in Swahili

Brussels is a capital city which, although busy, lacks the frantic pace of London. It is a curious amalgamation of old and new; for example, the transport system has old fashioned trams and an ultra-modern metro system complete with moving pavements. Of course, the heart of any city is its inhabitants. There are two million of them here, including many immigrants from such places as Vietnam, Iran and China. Although we are in Brussels to learn French we often hear a colourful variety of languages, for instance, Swahili and Spanish!

The native Belgians are a naturally reserved and polite people who enjoy a lifestyle generally higher than found in England. The pronounced materialism here is seen in the large cars and the well-dressed appearance of most of the Belgians. The national passion is for dogs, and one soon discovers that the best way to strike up a friendship with a Belgian lady is to admire her dog. The locals drive their cars like maniacs, so the simple task of crossing the road with a pushchair becomes a highly hazardous occupation.

Putting a quart into a pint pot

Candidates spend a maximum of one year in Belgium, but the usual length is six months. In this short period of time we hope to attain a working knowledge of French. Naturally, we are all very busy and feel under some pressure as we prepare ourselves as best we can for those whom we will serve. Each candidate is aware of the responsibility he has to the supporting home churches and studies as hard as possible.

From time to time, meetings are arranged

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BEHIND THE SCENES

by Mme Wilda Otto

for the candidates to get to know each other better. These are enjoyable times of fellowship, providing also an opportunity to meet some African students. This is a valuable way of obtaining first hand knowledge of life in Zaire.

The prayers of those in Britain are so important to us. We particularly ask you to pray for those who are studying for the tropical medicine examination as well as doing language study. We are grateful for your prayerful support and the continuing guidance of God in our everyday lives. We go forward with faith and hope, 'looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God' (Heb. 12:2).

'Le Seigneur Jesus — Christ soit avec ton esprit. La grâce soit avec vous tous.'
(The Lord Jesus Christ be with your spirit. Grace be with you) 2 Timothy 4:22.

The Protestant Missions Bureau, in Brussels, has been in existence for over 60 years, serving as a cross-cultural training centre to some 30 missionary societies from Great Britain and other parts of the world.

The BMS sends missionary candidates to Belgium for French language study and Tropical Medical training before serving in Zaire.

I am the Administrative Secretary whose job it is to assist missionary candidates and international students in their initial period of adjustment. One of their most pressing needs is accommodation, which I arrange for them in a Christian boarding house, the *Foyer Selah* or in furnished apartments. I also try to answer their stream of questions about Belgian identity cards, transport passes, medical care, banking and securing visas for Zaire. Our modest two room office has a good reputation with the Foreign Affairs Department of the Belgium government and also with many Belgian proprietors (landlords).

The go-between

I often act as an intermediary between the missionaries and African students here, both as translator and counsellor. In addition to this work, I work 'behind the scenes' with the missionary societies in the buying and sending of medical books, medicines and Christian literature to Zaire. Sometimes I even have to send motorcycles and vans!

Missionary candidates study French for six to ten months, along with other students at the IFCAD Institute (*Institut de Formation des Cadres pour le Développement*), or the *Athénée Royal de Wavre*. Excellent intensive courses are also offered at the Washington School and Brussels University, for short-term candidates. BMS doctors and nurses study tropical medicine with Belgian and African students at the Tropical Medical Institute in Antwerp. They must pass certain examinations before they qualify to practice in Central Africa.

There is plenty of opportunity to learn about African life. Belgian church leaders and Christian African students frequently lead discussions on various subjects of African history and culture, missionary methods and renewal in the church. Some African students have received scholarships to study in Brussels. Two Zairian Baptist pastors began studies at the Belgian Bible Institute in January.

Missionary candidates are encouraged to attend services regularly and enter fully into the life and work of a local congregation. The more fluent their French, the better they communicate the gospel, and they make a tremendous spiritual impact during their stay in Belgium.



Mme and Pastor Otto

NO EASY TASK

by Stanley Thomas

'This is the Captain speaking. We are approaching Dacca Airport and a furious storm is raging over it. For your safety and mine we shall go to Calcutta and wait there until the storm subsides.'

Such was the beginning of my recent trip to Bangladesh to meet the missionaries and Church leaders. Eventually we got to Dacca but my troubles were by no means over for, a few hundred yards on the road from the airport, we had a puncture and I found myself invited to help change a wheel!

There were even more excitements to come as I travelled the country. There was the occasion when two of us were jogging along in a cycle rickshaw. Suddenly there was a mighty crack — the rickshaw had broken in two and we were deposited gently on the road! Or there was the time when I climbed into a bus — it would never have passed the MOT or any other test in this country — and very soon every seat was taken. But there was still a great crowd of struggling men determined to get on and after much shouting and pushing most of them did, so that I was completely immobilized like a sardine in its tin! Even more people were on the roof and not a few were clinging to the back of the bus as we lurched and trundled our way to the destination.

But even so, the worst journey for me was the drive in a Land Rover from Chittagong to Chandraghona. I was the victim of a tummy bug at the time — yes, even doctors are not immune. The road was full of potholes, some looked big enough to hold a football and there was an old, narrow and crumbling bridge — long since condemned, but not yet replaced — and a tight jam of noisy screaming traffic crawling in both directions. The return journey a few days' later seemed not nearly such a nightmare, but by that time I had recovered from the tummy upset which made the first trip so unpleasant.

An experience is shared

Thinking about this I realized that, along that same road, daily there moved a stream of sick people going to Chandraghona. Perhaps a man with a broken leg, a woman in obstructed labour, or a child badly burned or suffering from high fever and all these would be bounced along that rutted way on the hard seats of the local bus. How much they would suffer!

To endure such discomfort their faith in the hospital must be very great and we must not disappoint them.

Where many roads meet

I spent five happy days at Chandraghona, set on the banks of the Karnaphuli river. Cured from my tummy ache, I was delighted to see the great advances in medical work at this hospital since my first visit in 1938. People of all shapes and sizes were crowding into the Out-patients' Department. In the wards there were very few empty beds and on one day alone 19 cases were dealt with in the operating theatre. In the Private Wards I met a Canadian Catholic Priest, a Bengali Lawyer and a woman who had just had a baby — her husband was a local business executive. In the General Wards there was a Bengali man who had come home all the way from Muscat in Oman because he trusted his own rather than their hospitals. Then there was a child who had been carried through the jungle for four days from a village across the river. All these were present because they believed in the hospital. Indeed, everywhere I went in Bangladesh people spoke in glowing terms of Chandraghona. I had been told by a fellow passenger in a bus that it would be so, and he was right. A Nursing Sister, working in a small village clinic more than a hundred miles away told me she sent all her difficult cases there, while people in Khulna and Jessore spoke warmly of the loving care and attention they had received in our hospital. Good surgery



is rare in Bangladesh and good nursing even rarer, but both are found in Chandraghona and we thank God for these things.

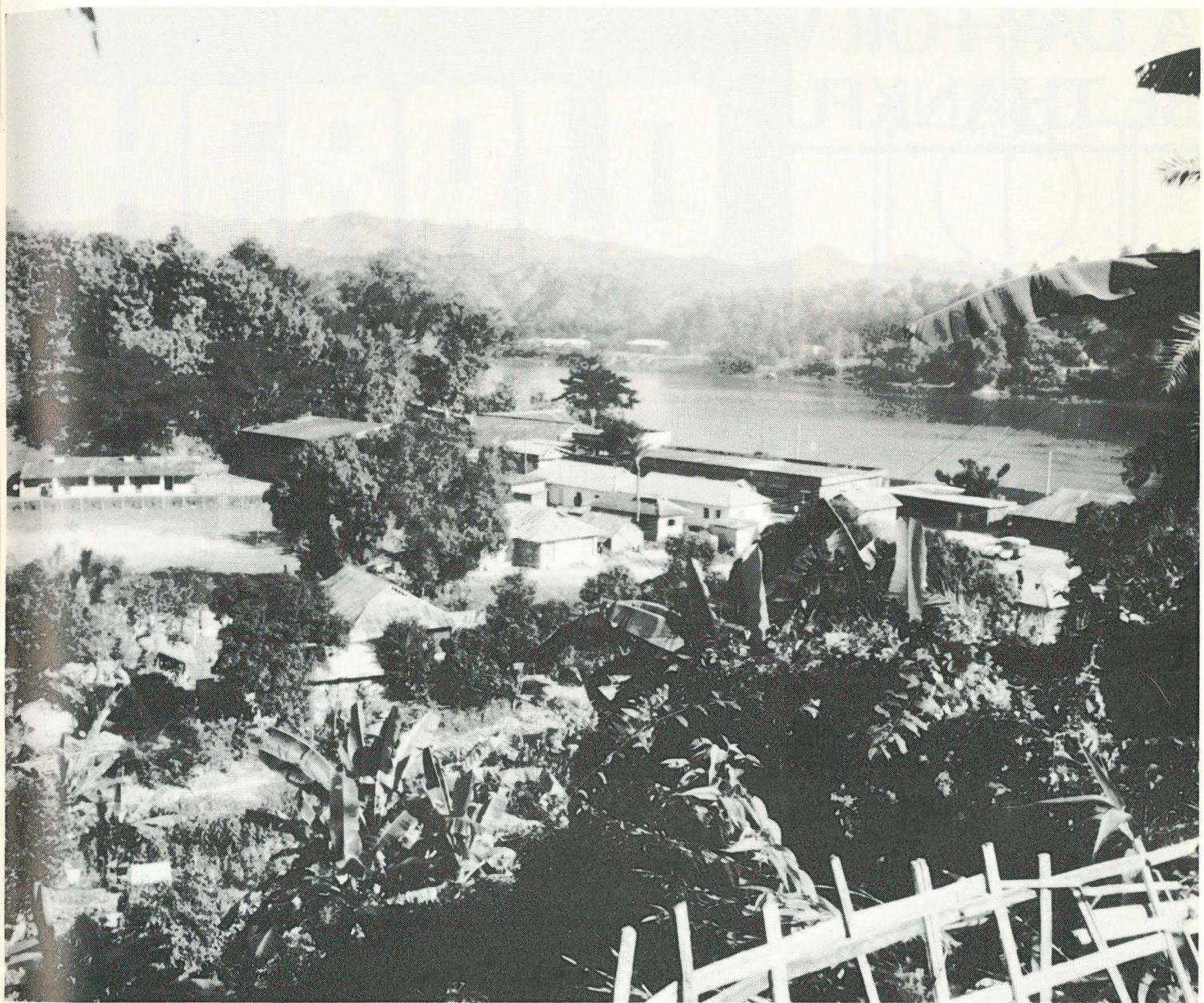
Yes, there is much for which to be extremely thankful to God but there are some things that sadden one and call for repentance before God because perhaps we bear some blame. Even the most efficiently run hospital and one which is absolutely dedicated to caring, occasionally has its difficulties. Chandraghona is no exception.

Overwork exacts a toll

Under the conditions experienced by our colleagues in Bangladesh occasional breakdowns in relationships between members of staff can occur. With a work load such as that shouldered by the staff there must be from time to time, mistakes in diagnosis, errors in treatment and even the loss of a patient who might have survived had there been, for example, an Intensive Care Unit with, of course, the highly trained staff which such a facility requires. The wonder is, and the cause for thanksgiving is, that so many go away healed and rejoicing.

Then, too, there is the ever present problem which is experienced in so many countries — the expectation that bribery will be accepted in the hospital as in all walks of life. It has to be remembered that the missionary staff are in the minority, also the hospital is not under the direction of the BMS, but is controlled by the Baptist Sangha (Union) of Bangladesh. Certainly the Sangha does not countenance bribery, any more than would the BMS and notices are displayed throughout the hospital giving warning that if proven evidence is found of bribery, action will be taken.

But, as will be appreciated, it is very difficult to establish real proof that would stand in a court of law. Obviously, those engaged in the practice would not volunteer information



Chandraghona Hospital, the Karnaphuli river and the Chittagong Hills

and others may be afraid to, for a variety of reasons.

It is important to know the background

It may well be, therefore, that there are instances of this occurring for it is an ever present temptation for some, in the climate of the East, working at the hospital to ask for more money than is legitimate, then to pocket the extra. It may not be even as direct as that. The patient may persuade the worker that the money is a gift in gratitude for the help given or about to be received. Always, as in so many countries there are those who believe that money talks and they come to the hospital seeking treatment and carrying a bundle of money eager for quick results.

Consider these pressures over against a chronic and grim economic situation in the country which makes a person's future so unsure. Consider, too, that some workers

at the hospital could easily be in debt to a money lender, or blackmailed because of some former indiscretion, or because, even, they are a Christian and a landlord is threatening to turn them off their land. These are the pressures which so easily can become unbearable.

But, while being realistic and recognizing that such immoral practices might take place and possibly have occurred, it would be totally wrong to give them a prominence they do not warrant. Without a doubt we must always be vigilant and apply the law if and when wrong is proved — but we must be compassionate and merciful in our judgment even as our Father in heaven is merciful.

There is always another side

But surely the attention should be drawn to the devoted and dedicated work of the many. Surely, also, one should bear in mind the

tremendous achievements in the treatment of leprosy and the advances in remedial surgery which has helped so many who have suffered this disease to be rehabilitated into society — all as a result of the hospital's dedication to Christian serving and caring, in the name of the Lord. Proper regard needs to be given to the positive side of things and thanks given for those who, not once, but many times, have resisted temptation and dealt with all as they believed their Master would have them behave, seeking in their work at the hospital truly to glorify the Lord.

Rejoice that visas have been granted to Richard and Judy Henderson Smith to take up their work at this hospital. Richard comes from a family with a long line of BMS missionary service. His father, like him, is a doctor and served in both China and Zaire. These two colleagues will add greatly to the strength and the service of Chandraghona.

A DAY FOR WHICH TO BE THANKFUL

November of last year saw the culmination of many months of patient and consistent effort by members of the Church and congregation at the United Free Church, Pinner. It was the day of the Christmas Fair, the net proceeds of which were to go to the Baptist Missionary Society. There was a consistent flow of visitors, estimated to be between 600-700. The stalls of various kinds were well stocked, although it was no mean effort to keep the supplies going for the five hours the Fair was open.

In addition to the faithful hard work done at home, a number of weekly groups were organized to learn various types of craft

work. Members of these weekly meetings were taught by experts within the Fellowship of the Church how to make different craft goods and the group then put their learning into very worthwhile practical effort. The meetings of these groups not only produced goods to sell, but were also enjoyable social occasions.

All organizations within the Church helped to the full in the effort. The Youth Organizations planned and arranged their own special activities. The Brownies and Guides, with their usual supporting help from relations and friends, provided various stalls.

The Cubs and Scouts added to the attraction of the Fair by manning side shows, and a very attractive Grotto for Father Christmas. A flight of stairs was transformed with ingenuity and the judicious use of a large fishing net, board, decorative paper, balloons and blankets, to form a cave-like approach to the Grotto. An additional attraction was housed in the Scout Hut where the Methley Vintage Railway, which has been featured in the Muppet Show on TV, was on view. All in all it was a happy and successful day and produced over £1000 for the Baptist Missionary Society!

Thanks be to God for all that was achieved

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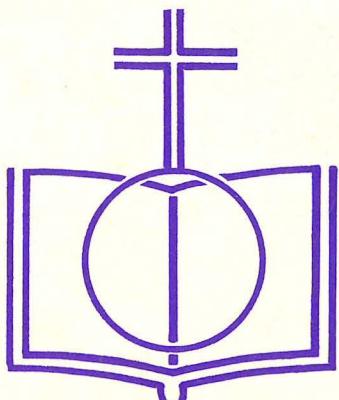
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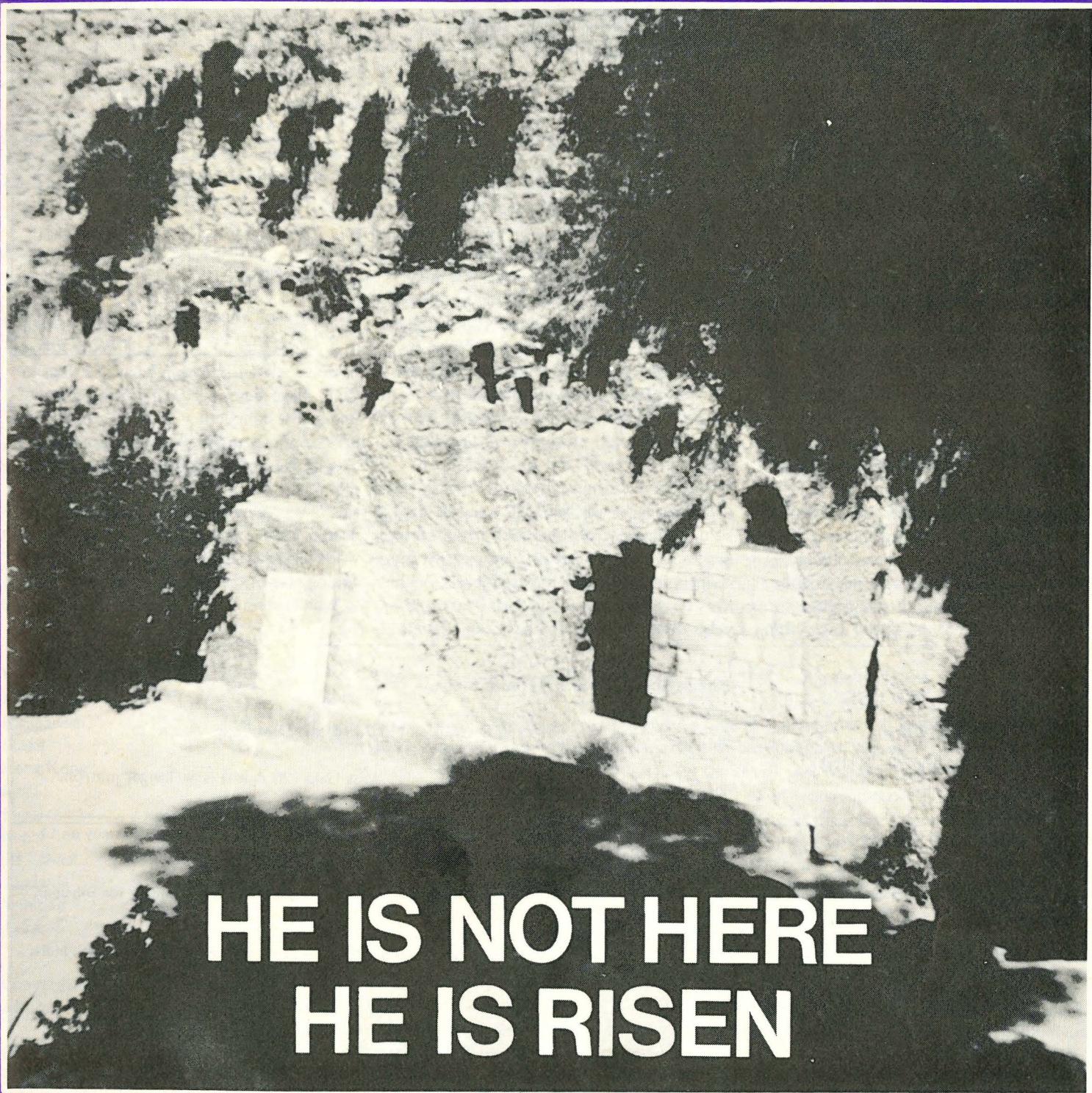
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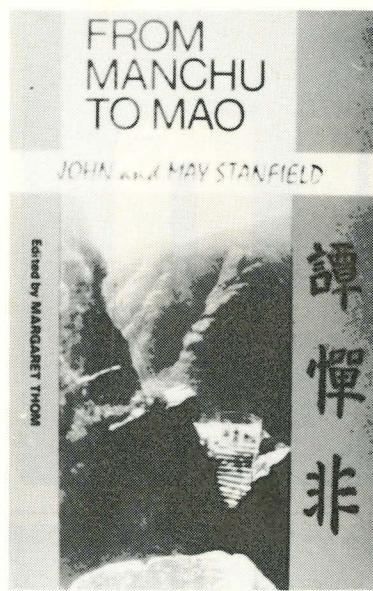


APRIL 1981
PRICE 12p



**HE IS NOT HERE
HE IS RISEN**

BOOK REVIEW



FROM MANCHU TO MAO

by John and May Stanfield

Published by Epworth Press. £3.25

This is the story of John Stanfield and his wife May, Methodist missionaries in the Hunan province of China from 1910 to 1939 and again from 1948 to 1951. It is told by a combination of autobiographical chapters (Part I) written by one or other of the missionaries and based (one would guess) on diaries kept at the time, and in the longest and most interesting section, copies of letters written by John Stanfield to his wife during their period of separation from 1937 to 1939.

The letters are often detailed and very vivid and help to convey an impression of an extremely likeable and warm personality and one can well believe the tributes at the end of the book from those who knew him.

All comment on his friendliness and his popularity in the area in which he served.

Anyone who served in China during that period will read this book with interest and pleasure even if they do not know Hunan, the places where John and May Stanfield worked, or the many Chinese whose names occur and recur in the letters. Anyone who knows the area will read it with delight. Any missionary will recognize the problems and pleasures of the missionary vocation in the descriptions of the first impressions, the problems of language learning, the perils and uncertainties of travel, the recurring amoebic dysentery, the involvement in war and civil war and the pain of family separation. How little, a later generation may say, does missionary service change, in the way it affects the personal lives of missionaries. During the last thirty years the Chinese church has been at pains

NOTES TO USE WITH YOUR PRAYER GUIDE

Pamela Spratt (7 April) is on furlough.

Rev W D Grenfell (11 April) died last year.

Miss Gain (20 April) is no longer matron.

MISSIONARY MOVEMENTS

Arrivals

Dr J D L Bulkeley on 10 December from Addis Ababa, Ethiopia.

Rev H R and Mrs Davies and family on 10 December from Curitiba, Brazil.

Dr S H Roberts on 13 December from Chandraghona, Bangladesh.

Rev J W and Mrs Passmore and family on 13 December from Ruhea, Bangladesh.

Mr and Mrs A G H Davies on 17 December from Kathmandu, Nepal.

Rev P J and Mrs Cousins and Andrew on 7 January from Arenapolis, Brazil.

Miss B R McLean on 11 January from Kathmandu, Nepal.

Departures

Mrs H Smith and Lee on 5 December for Nepal.

Rev D R A and Mrs Punchard and family on 11 December for Foz do Iguaçu, Brazil.

Miss V M Hamilton on 5 January for Dinajpur, Bangladesh.

Miss J Sargent on 7 January for Udayagiri, India.

Death

In Louth on 18 December, 1980, Miss Edith Maltby, aged 69 (China Mission 1938-1952; India Mission 1952-1970).

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to disassociate itself from what its critics in China have described as its foreign and imperialist connections. This is a necessary part of the church's growth. Missionary activity is sometimes seen and described, as part of the West's cultural imperialism. For this reason some Westerners have felt the need to speak apologetically for missionary work in China. This book is evidence that apology is not the only appropriate response to such criticism.

SM

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The Lord Jesus has, at times, been described as a revolutionary. It has often been suggested that Judas Iscariot was a member of the *Sicarioi* – a group of ardently nationalistic assassins who today might call themselves a liberation army, and that Judas was attracted to Jesus believing that the Master would lead a revolt against Rome. Then, when it became clear that Jesus had no such intention, Judas, feeling frustrated in his hopes, disaffected and betrayed Christ to the authorities.

Certainly there was no lack of insurrectionaries in the days when Jesus lived on earth because there was no lack of oppression and exploitation of one group of people by another group. But though the teaching of Jesus called for radical reform it was directed to the individual rather than governments. It aimed for a new creation in a particular man or woman rather than a restructuring of systems. Of course, with the change in the direction of individual lives the policies of governments would eventually be affected but the way was through individual commitment not through revolt.

The clock has come full circle

Samuel Escobar, a Latin American theologian claims that 'The spiritual and economic atmosphere of Latin America today is very similar to the one of the first century when Jesus began his ministry and the church started to propagate into the whole world. The drama of the gospel is played between imperialism, tyrants, puppets, arrogant soldiers, corrupted tax-collectors, religious leaders jealously protecting their interests and comforts, violent revolutionaries and monks who, refusing to face reality, hide in the desert.'

What is the future of the Latin American church in such a time as this?

Bruno Frigoli, a missionary in Latin America and a member of the Lausanne Committee for World Evangelism says that since the first revolutionary movement for independence in South America in the early 19th century, the cry of Latin America has been 'viva la revolution'. Today Latin America is a battlefield where ideologies fight to give practical expression to ideas. Over against these movements the church has been saying, 'Latin America will be for Christ.' It seemed an impossible dream, but thousands were reached with the gospel at the beginning of the '60s. Evangelistic efforts by Baptists and others have produced an increase in the number of Christians of 10% annually so that today there are some 30 million evangelicals in South America. Revival has brought quantity and now through renewal the churches are seeking to establish quality.

The glory of Easter

Latin America has had revolutions and revolutions within revolutions and found that these have not been the answer to her need. In Christ she is finding a peace and through his transforming work in the individual a hope for a new justice and social order in community life. Through the resurrection God vindicated the way of Christ and made available to us today the power which will transform our world. This we celebrate at Easter time.

A TRIP TO THE VILLAGES

by David Wheeler

One of the subjects missionaries often talk about is, 'How can you get the people at home to understand what it is like out here?' This, of course, is part of the missionary's work. But whatever we say we always get the feeling that the people at home, however hard they try, will not grasp the real picture. At the same time, we know that there are many people at home who pray and support us and who desperately want to know what it is like here. We also want you to know what it is like so that you can pray more realistically. Please note I do not say 'more effectively' but maybe we can say the better the understanding, the more to the point the prayer will be.

As my job develops it is clear that it will involve a great deal of travelling. For example. A request comes in from one of the village communities asking for help in rebuilding an old church. The first thing, obviously, is to visit the place and discover what actually needs doing. The village in this instance is Mandra in the Faridpur district of Bangladesh and about 300 miles from where I am.

The journey grows longer

Other requests have also been received and these are considered alongside the one from Mandra. The result is that a seven or eight day trip is planned taking in a number of places. I decided this time to travel by jeep and set off one morning at six o'clock from the house at Chittagong on my way to Dacca. That early in the morning the roads are fairly clear, so good time was made to the ferry. There are numerous wide rivers in Bangladesh, many of them too wide to bridge and therefore ferries are the only answer. But these are slow and in the heat of the day they are tiring. It took me seven hours to reach Dacca where I rested overnight at the BMS guest house. Next morning I was off early once more to reach a large ferry crossing by the time the first boat left. But in many places the road had broken completely,

because of the floods, and I reached the ferry one and a half hours later than expected. Consequently there was a queue of buses and cars ahead of me and it took me another one and a half hours to get on the ship, followed by a ferry trip lasting three quarters of an hour.

Lorries claim the right of way

The thing which impresses me whenever I travel by road is the sheer number of people on the move. They are everywhere and their presence, the heat of hundreds of engines together with the midday sun, leaves one gasping. Of course, at the back of a

missionary's mind is always the question, 'How can one possibly reach these people for Christ?' As I reflect on this question the ferry slides alongside the jetty on the other side and I have to pay attention to driving the jeep off.

Having lost so much time on the way there is a real temptation to step on the accelerator. But this would be an extremely dangerous reaction in Bangladesh. After a road journey in this country I always thank the Lord for travelling mercies for driving here requires a totally different technique from driving in Britain. The roads are narrow — less than



Travel by rickshaw



A nouka ferries people over a river

two lanes wide — and the Bangladeshi buses and lorries never move aside for lesser vehicles. Every so often a lorry or a bus comes hammering toward one at what seems like 60 miles an hour or so and one realizes they are going to keep to the centre of the road! Always, at the last moment, the other vehicle swerves off the road on to the verge. If, as was the case on this journey, the floods are up, the verge will either be very soft and or full of holes. Also these verges are occupied by people, cows, goats or stranded vehicles which have been forced off by earlier buses or lorries.

A race against the dark

By the grace of God I arrived at a village called Gournadi, which was as far as I could go by jeep. I slept there and set off next morning in a rickshaw. I travelled for eight miles along a rough brick road, the progress being slow and bumpy. After one and a half hours we arrived at a little village where I needed to leave the rickshaw and look around for a boatman who would take me up river for a two or three day journey. I agreed to hire a man for 20 *taka* (60p) a day and crawled into the *nouka* (boat) to settle down for a long journey. Mandra is about 25 miles away and the boatman estimated it would take seven or eight hours.

At first we paddled along the river but then left the main stream and the man pointed us, for what seemed endless miles, through flooded rice fields. At this time of the year villages, which could be reached on foot in the dry season, can only be reached by boat. In fact all the villages become little islands and every family has its own punt which is used for visiting and shopping at the market. I had been in the area before but could not recognize anything now because the water had changed the landscape completely.

Then the rain started and this made us shelter for two hours, which meant that we would not reach Mandra that day. We aimed therefore, for a village called Buruabari where we could spend the night. The night falls quite quickly out here in Bangladesh and no one would think of travelling around the villages after dark. As dusk began to fall the boatman put more effort into his paddling but it became completely dark before we arrived at our destination. I had not a clue where we were and all I could hear was the swish of the rice as it parted either side of the boat. The boatman kept saying, 'Don't be worried, I know the way.' If he had not kept saying that, I believe I would have been less worried, but as it is I commit my way unto the Lord.

If we were to change positions I wonder how you would feel? Do you feel safer and happier at home sat by a fire and watching the television? If that is the case then it is a delusion. Believe me I have learned that it is just as safe to be lost in a *nouka* in the dark in Bangladesh, as it is to be at home in England — if you are in the will of God. What is more, if you are not in God's will, I believe though you are in England, I am far safer in Bangladesh.

A piece of England in Bangladesh

One hour after dark we tied up the boat at Buruabari. It is a Christian village and the people were pleased to see us. I knew I would not be able to get away early the next day because these people would want to talk and to feed me. After a good night's sleep — not induced by a comfy bed, for there are only wooden planks with a blanket laid on top — I awoke to a breakfast of two fried eggs, *muri*, bananas and tea. After breakfast I had to look at the church building. The roof leaks, the foundations have sunk and the floor has cracked and broken up. This church, by the way, was not on my list

continued overleaf

TRIP TO THE VILLAGES

continued from previous page

but now it has been added to the number over which I must be concerned. By nine o'clock we were able to continue our journey to Mandra and arrived there about ten thirty.

The first sight of Mandra is unexpected. Dominating the scene is a large church rather like an old English church, planned in the shape of a cross with high brick walls and tall windows.

It is near the river bank and around the church a Christian community has grown up. The people greeted us enthusiastically indicating their delight that someone had

bothered to make the journey to discuss their request. But first things first. They brought out the inevitable bench and table and invited us to sit and talk while the tea was made. As I sat there I could look over to the other side of the clearing to where the school was in progress. There were just two classes and the children were sitting on the ground in neat rows under the trees. They were wearing a blue uniform. Further afield were the bamboo huts in which the people live.

When we had dispensed with the hospitality I was taken to see the church building. The

roof had fallen in, the floor was powdered, the windows had disappeared and creepers had taken root in the crumbling, 20 inch wide walls. In fact it looked like a small version of Coventry Cathedral after the bombing. I felt like Nehemiah must have felt when he saw the ruined walls of Jerusalem, which we are told were a reproach to the people of God. As I inspected this sad building the look on every face clearly showed the question in everyone's heart. 'Can you do anything for us?'

The great question

So it is back to the office to pray and decide



Some boats get lost — forever



Extending the church

what can best be done to help these people. On the return journey I visited several other places with similar problems. On the one hand it is a joy to meet these people and to talk with them about the Lord Jesus and to discuss their problems. It is a joy to carry Christian literature to their pastors and hand out tracts to the people — but it is sad to see their condition. I know all the right answers to this problem. I am aware that even if you do not have food and clothes to give to your children you can still be full of the joy of the Lord. The trouble is that that doctrine is far too glib and, like all doctrines it is far too easy to preach. If your child was sick and there was no doctor or medicine, and no nourishing food, how victorious would your Christian life be? Perhaps then, it would be none too easy to sing some rousing chorus.

Let us then just think about the Mandra church again. There are those who might say, 'Who needs a church building anyway?' Others would add, 'If they cannot repair their own building then they cannot be very lively Christians.' Even others would argue, 'If they will only undertake to do so much themselves, we will add the rest.' True these people are not very lively Christians, but they must have somewhere to worship and it is not out of place to ask how lively we would be if placed in their situation.

It is pertinent also to ask, 'Which came first, the rebuilding of the Jerusalem walls, or the spiritual awakening of the people?'

The situation at Mandra is a chicken and egg one. I have been called to help these people and I believe that the spiritual and the physical cannot be so easily separated as sometimes we like to think. Rather, the spiritual is reflected in the physical, but if there is no reflection . . .

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Ardhendu Biswas giving the welcome address



Prof R Das garlanding the portrait of Dr Carey

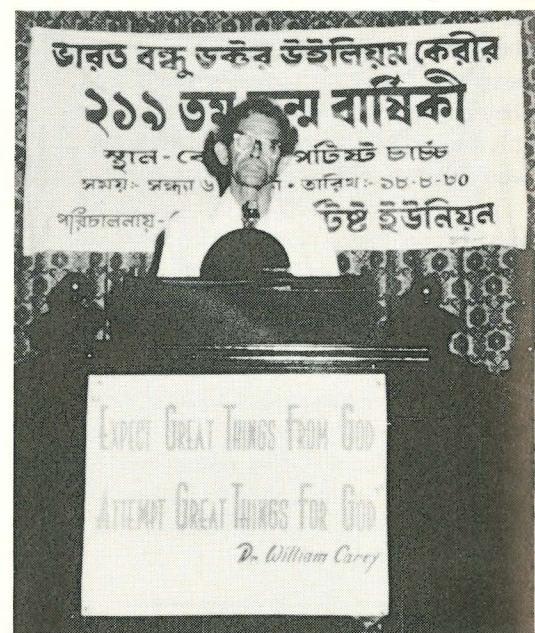
CAREY DAY CELEBRATIONS

at the Carey Church, Calcutta

Refreshments at the celebrations



Keith Skirrow preaching



ANNUAL BAPTIST ASSEMBLY 1981

PROGRAMME OF BMS MEETINGS

Monday, 27 April

11.00 am INTRODUCTORY PRAYER MEETING
Bloomsbury Chapel
conducted by
Rev D Carey Gannon BA

Tuesday, 28 April

1.30 pm WOMEN'S ANNUAL MEETING
Westminster Chapel
(Luncheon at 12.30 pm in the Junior Hall
Tickets £1.25)

2.45 pm ANNUAL MEMBERS' MEETING
Westminster Chapel

4.15 pm MEDICAL TEA AND MEETING
Westminster Chapel
(Tickets 50p)

Wednesday, 29 April

11.00 am ANNUAL MISSIONARY SERVICE
Westminster Chapel
Preacher: Rev Dr W Morris S West JP, MA

4.30 pm MEETING OF ELECTED MEMBERS
OF THE COMMITTEE
Westminster Chapel
(Preceded by tea at 4.00 pm)

6.30 pm ANNUAL PUBLIC MEETING
Westminster Chapel
Speakers: Ann Matthias — Nepal
Peter Cousins — Mato Grosso, Brazil
Chairman: Rev D Staple MA, BD

Valediction of missionaries for overseas

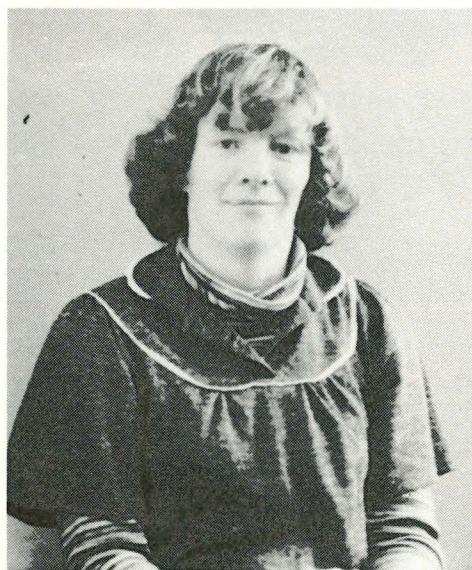
NEW WORKERS

her that God might be calling her overseas. She made some enquiries, praying for guidance as well as opportunities and applied to the BMS to teach in Zaire. In January she went to the British Association School in Kinshasa to teach for two years.

School in Northamptonshire. She was converted at a 'Come Together' service (a worship musical). While training to be a teacher she attended St George's Place Baptist Church, Canterbury, where she was baptized and made a church member. She was a Girls' Brigade officer and youth leader at the church. In January this year she went to Selly Oak for a term before language training in Belgium. After that, she will teach in Zaire for two years.

At the age of 17, Patricia Goosey began searching for spiritual reality and attended churches of different denominations. She discovered that some Christians had a genuine relationship with Christ which she knew she lacked. Although she committed herself to Christ after a gospel meeting, she soon lost interest and drifted for three years, but was eventually restored to faith. One of the reasons she began to thrive again was the fact that she was attending Prince's Drive Baptist Church, Colwyn Bay. Here she grew in faith as a Christian and was baptized.

She trained to be a teacher expecting to teach in this country, but it was suggested to



Jayne Ramsbottom had almost no contact with the church until she was 18, apart from a few years at a local Baptist Sunday



HOW ODD, IT'S RAINING!

by Joy and Bert Denhard, of Loughton Union Church, Essex

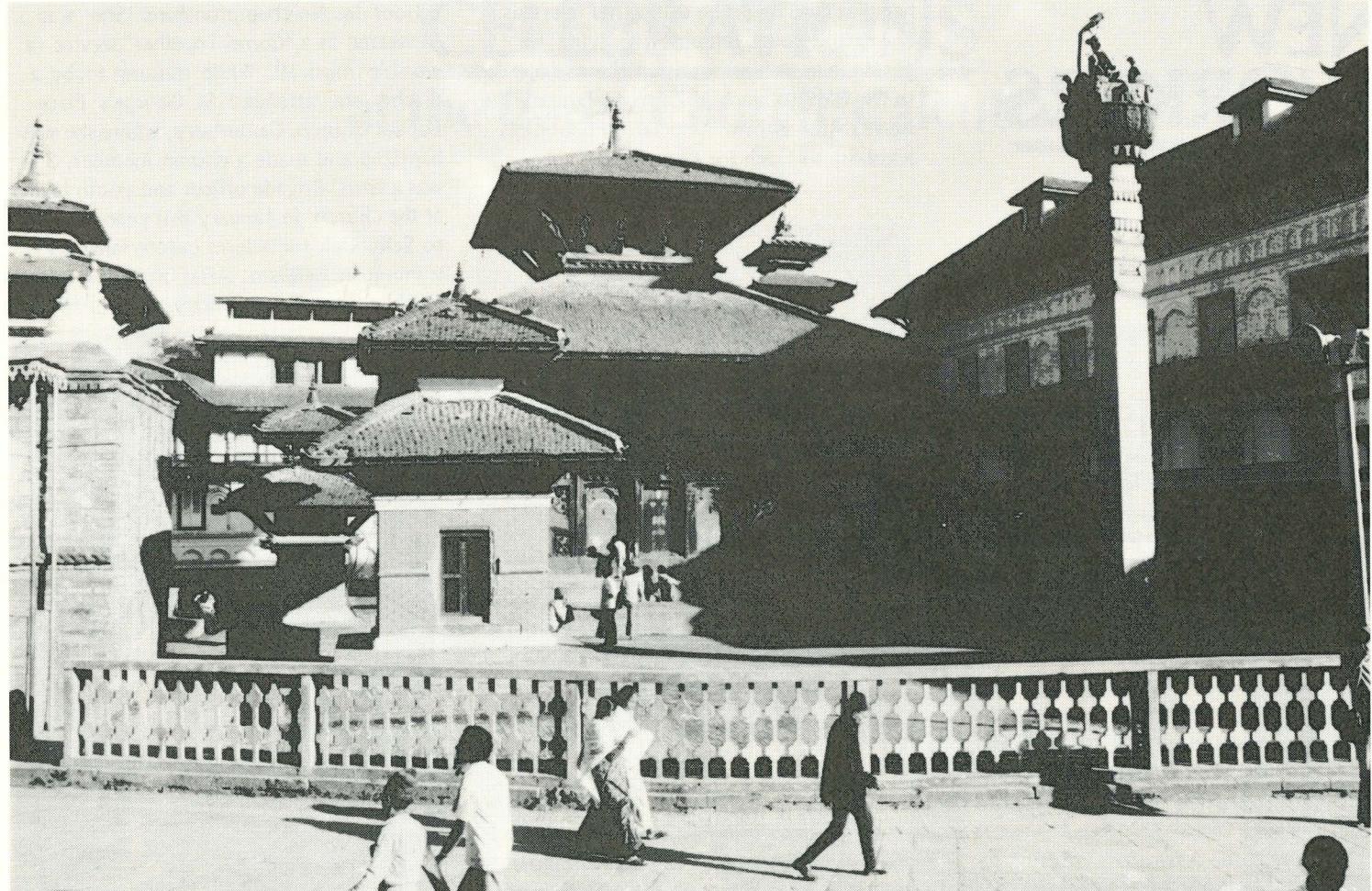
When in the spring of 1980 we had booked ourselves a three week holiday in India, we felt it would add very much to our enjoyment of the tour if we could call upon some workers on the mission field in that country. We therefore obtained some addresses and proceeded to make our plans to visit them. In the event, however, it was not possible to visit anyone in India but we did make arrangements to call upon Stella and Trevor King in Kathmandu, Nepal. They suggested that we should join them for lunch one day during our visit. So on Monday, 19 September, armed with our precious invitation, we flew in to Kathmandu.

Our first reaction on landing was one of surprise because it was raining, but soon the rain cleared and the rest of our stay was spent in the most glorious sunshine. We walked to the airport buildings from our plane and immediately found ourselves deep in the chaos that seems to be typical of life in Kathmandu. The small arrival hall was packed with people, all searching for their luggage. In the centre of all the activity was a large group of climbers watching with horror as the customs officials insisted on examining thoroughly every one of their kit-bags. This they achieved by the simple method of upending the contents into an

ever growing pile. We left the airport, leaving behind what looked like becoming an international incident.

A city of contrasts

What can we say about Kathmandu? Trevor had warned us in his letter not to expect that Kathmandu would match up to all our mental pictures, and that there were some unlovely sights which would take our attention. Of course this was true but we found it to be a city of many fine buildings with some well-planned wide streets. There were also many narrow lanes lined with tiny shops and stalls. Temples and idols abound,



The Temple area, old Kathmandu



The 'Living Goddess'

Hindu and Buddhist jostling side by side, and the whole place has a picture-book air about it. Take this most fascinating of cities and place it before a back-drop of the Himalayas and the whole effect is quite indescribable. Then there are the people, differing widely in their appearance. There are the obviously prosperous business men and the poorly dressed porters. There are the women, many dressed in beautiful saris and others dirty and unkempt sitting on the pavement inspecting their child's head for lice — but mostly happy smiling faces and charming friendly folk. This is the picture of Kathmandu.

We spent a couple of days doing the tourist act, visiting endless temples and pagodas. We saw the great stupa, a memorial to the Buddha, at Swayambhunath, the home of what seemed like hundreds of rhesus monkeys, visited the ancient cities of Patan and Bhadgaon and marvelled at the temples. We visited the home of the Living Goddess, a little girl who is believed to be the reincarnation of the Hindu goddess and who waved briefly at us from a balcony. We walked through the bazaar and visited the bank. The latter experience we found to be memorable and we remember with amusement the notice which hangs at the main door proclaiming, 'No arms or dogs allowed inside.'

It's quicker to walk!

The day we were lunching with the Kings we were rather late getting back to the hotel from our morning trip, and we knew that we must not be late arriving for lunch, as Stella was to attend a meeting that afternoon. However, Trevor had provided us with a sketch-map, and by taxi it would only take a few minutes. The doorman at the hotel whistled for a cab, and immediately one drew up before us. A round-faced Nepali driver smiled broadly at us. 'Hallo,' he said. 'Hallo,' we replied, 'we want to go to the

start of the China Road'. He smiled even more broadly, but obviously did not understand, so we showed him our map. 'Ah,' he said, 'China Road,' and off we went. All went well for a short while, and then it became obvious that he was not following our map. 'You haven't passed the barracks,' we said. 'Ah,' he replied, 'Barracks.' 'You aren't going the right way,' we said. 'I ask for you,' he replied, still driving on. There was no-one to ask. We made him stop and turn back, and he seemed to be rather hurt by all this. Some way back along the road we recognized a spot which appeared on Trevor's map and quite close to their home. Thankfully we stopped our driver, who still seemed to be sulking over our strange behaviour, paid an exorbitant fare and set off on foot. We soon came to a very steep flight of stone steps for which we had been looking and up we staggered. At the top were a cluster of houses, and with relief and joy we found amongst them, 'My-Nest,' the Kings' bungalow.

We knew little of what part the Kings played in the life of the mission, but soon discovered. In Nepal the BMS co-operates with 33 other protestant missionary societies to form the United Mission to Nepal. Trevor and Stella's house is one of a group inhabited by missionaries of many churches and lands.

Trevor's job is Services Director and he has to arrange supplies of everything needed by any of the missionary outstations in Nepal. Stella, his wife, acts as a secretary to the UMN. We found them to be a very remarkable couple as they are fairly new to the mission field, but are not young; in fact they are grandparents. Trevor was full of enthusiasm and had much to tell us of the work. Stella, though quieter, demonstrated very clearly what a calm 'mother figure' she was to missionaries who had come in to Kathmandu from the outstations. There is an official guest-house at the centre but obviously the Kings also entertained people in their own home.

We walked on the roof

At that lunch we met Joyce Brown who is a nurse working at two villages far away from Kathmandu. We gathered from her that one of the villages had no electricity so when the day's work was done, there was nothing to do but go to bed. Joyce has recently started a new community health work at a village called Devkot, three hours' walk from Amp Pipal in the Gorkha district, her other village. She spends ten days in

continued overleaf

HOW ODD, IT'S RAINING!

continued from previous page

Devkot followed by three days in Amp Pipal, working in the hospital or in the community health office.

Then there was Margaret, a doctor, who was on a short leave from her village and was planning a trekking trip in the Himalayas, Michael, an accountant, and Mary, a nurse who had not yet been posted to a station. She was taking a language course in Nepali and having great trouble with her irregular verbs.

After lunch, Stella had to disappear to her meeting and Trevor took us round the centre. Being on a steep hillside, houses were at all levels and we even walked over the roof of one of them. We were introduced to an American lady whom we understood to say, 'I am a male nurse.' Actually she is responsible for the dispersal of the mail! We also met a lady from the Philippines and someone from New Zealand.

Porters are the only means of transport

Trevor showed us over his particular department and introduced us to some of his Nepali staff. We saw his store-rooms where supplies of many different commodities were ready to go out to the different stations. In particular he showed us a very large packing case containing X-ray equipment which he explained was to go to a village. This village could only be reached on foot and therefore the X-ray plant would have to be carried on the shoulders of porters. A few of the stations can be reached by aeroplane at certain times of the year. Some can be approached by road and we were shown a very aged Mercedes truck used to transport supplies but which was about to be pensioned off and replaced.

Trevor told us that although the Nepali government did not allow Christians to evangelize, they had now given permission for portions of scripture to be given out



A Buddhist monk in a small prayer house in Kathmandu

and the centre had started a money-raising effort to obtain £100,000 to produce such portions.

After our tour we left with a further invitation to have an evening meal with them the following day.

We spent that day quietly and in the evening we set out to join Stella and Trevor for supper. We decided to take a taxi and the hotel doorman blew his whistle, up came a taxi, and, yes, a round-faced Nepali driver smiled broadly at us. 'Hallo,' he said. We decided to take no chances on this occasion. 'Take us to the place where you dropped us yesterday,' we said. He looked a little puzzled, but did just that, and we reached 'My-nest' in less than half the time it took us the previous day.

He turned for help

That was a lovely evening. We enjoyed a generous supper, and sat and chatted. People moved in and out. Joyce Brown prepared to return to Devkot. She was getting up at four

next morning, taking a five hour bus ride and then walking to her destination, a walk which was to take her some six hours. We heard of a doctor who had left that day and would be walking through the night to return to his village station to perform an emergency operation on the daughter of the headman of a neighbouring village. The important part of this story was that the girl involved had been employed at the doctor's hospital and had been dismissed for stealing. Since then the headman had persecuted the hospital, cutting off the electricity and doing other malicious things. Now in this emergency he had called for help. We left sadly that night, knowing we are unlikely ever to visit Kathmandu again.

Early next morning we flew out of Nepal. It was a glorious day, and as we flew along the length of the Himalayas, every peak was easily distinguished. It had been a never-to-be-forgotten visit and we shall always remember with happiness our visits to 'My-nest'.

NEWS IN BRIEF

IT BEGAN IN 1920

In a very different age from today Miss D M Hoddy, a member of Winner Street Baptist Church in Paignton, Devon, undertook the duties of Magazine Secretary responsible for ordering the *Missionary Herald, Wonderlands* (as it then was) and the prayer aids issued by the Baptist Missionary Society and distributing them to her fellow members. That was in 1920 and faithfully she has continued to serve her Lord in that capacity for sixty years until ill health caused her to hand over these duties to someone else. The Society is pleased to note such devoted service and is glad to have worked with Miss Hoddy through all these years.

CHURCH USES MASS MEDIA

'I am writing this letter after listening to a radio programme that brought me the gospel of Jesus. I am a prisoner, living in a small cell. . . . I have lost all joy, for Satan is always knocking at my door. I had many friends, but they have gone and I am sadly alone. I hope you write to me or come and visit me. . . . You as people who have experienced Christ could talk to me openly about Jesus, because I know he told his disciples to preach to other people. I'll be waiting for you in my cell. . . . I need you as brothers.'

This letter arrived at the Baptist Headquarters in Lisbon, Portugal and led to a new ministry by Portuguese Baptists among other prisoners in the gaol. Two students at the Baptist

Seminary at Queluz who were also involved in the Bible Correspondence Course were given permission to hold a service there. This led to regular monthly services and then to weekly ones which as many as 100 now attend, some of whom have become Christians. About 150 have enrolled in a Bible Correspondence Course, as well as participating in the weekly Bible Studies. These Bible Studies are conducted by seminary students and laymen from local churches and are attended by about 30-50 prisoners.

Baptists are now beginning to see results from this prison ministry. One young man who had been in and out of prison several times came to Christ as a result of studying through the Correspondence Course. When he was released from prison he presented himself for membership at the Grace Baptist Church in Lisbon, and, with the help of the church members, found a job. The church also helped him when the police sought him on an old warrant. On hearing that the police were looking for him, the young man gave himself up and spent twelve days in prison until the church members found a lawyer to obtain his release.

The growth of this prison ministry has provoked Baptists to focus attention on their use of mass media in reaching Portugal with the Christian Gospel. The young prisoner who wrote the letter quoted at the beginning of this article had listened to the radio programme which has been broadcast now for more than ten years and the Portuguese Baptist Convention recently established a new Baptist Communications Centre at Queluz. The audio visual aids and film library will be incorporated into this and expanded to provide films and slides for Baptist churches. The Bible Correspondence Course, which was previously under the auspices of the Home Mission Board of the Convention is now assigned to the new centre, and a

recording studio will be installed, both for the broadcasting of the weekly radio programme and for the development of a cassette ministry.

ARGENTINE CELEBRATIONS

1981 marks the 100th anniversary of Baptist work in Argentina. In 1881, Pablo Besson, a Swiss missionary, arrived in the country, having been invited by some colonists in the city of Esperanza. A plaza there is being named after Besson and Pastor Orlando Avalos, who is also a sculptor, has been commissioned to make a bronze statue of the missionary. The centenary is being celebrated by the Churches and Associations of the Baptist Convention of Argentina and it is also being emphasized by the youth congress, women's assemblies and pastors' conference.

Baptists have published a history of the Convention, as well as special editions of some Baptist publications such as *El Expositor Bautista* and *Tribuna Evangelica*. They have also arranged radio and television programmes. The centrepiece of the celebrations took place in early March at Buenos Aires stadium. All Argentine Baptist congregations were represented as were the Baptist World Alliance, the Latin America Baptist Union and Baptists from neighbouring countries.

1881 also marks the arrival, in Brazil, of the first Southern Convention Baptist missionaries from the USA. Four of them together with a Brazilian formed the first Brazilian Baptist church on 15 October 1882.



Rev David Holmwood with some interested youngsters — photo by Huddersfield Examiner

RUSSELL ASHLEY-SMITH ASKS...

Do you give missionaries on deputation the maximum chance to witness for the Lord when they are in your area? Schools are an excellent means of doing just that, but so often this opportunity is not taken. However, most schools welcome a visit from a missionary, the ideal length for such visits being half a day. If you wish to arrange this, it is probably best to contact the headmaster, if it is a junior school, or the head of Religious Studies or Geography, if it is a senior school. Although most missionaries are more than happy to talk to children, it is as well to check that the missionary involved is prepared to do so

and has slides, pictures, maps and other items from the country in which he or she serves. It is best to arrange for the missionaries to speak on the phone or meet someone from the school, to discover exactly what will be expected of them and also to see if the planned programme is in fact feasible.

The missionary will be witnessing for Christ to both the children and the staff. Do not forget to suggest to your local newspaper that they contact the headmaster with a view to taking a photograph. Many papers find it easier to send a photographer on a

KEEPING THE FAMILY TOGETHER

The Women's Project, in aid of the hostel for missionaries' children in São Paulo, Brazil closes at the Annual Assembly. To date £15,000 has been collected toward the target of £25,000. There is an opportunity for you to make a last effort to achieve the aim. Please be sure to send in promptly all monies collected for this purpose.

weekday rather than at the weekend, when most other deputation meetings take place. The picture in the newspaper is, of course, another useful witness to the whole community of Christ at work in today's world.

OPEN WIDE FOR NEW MEMBERS

The Christian Dental Fellowship has its origins in the wartime Blitz on London. During this period, prayer meetings were held in the Royal Dental Hospital, and it was around this time too that a handful of Christian dental surgeons realized the usefulness of forming a group in which they could find mutual strengthening and encouragement. In 1950, the General Secretary of the then Inter-Varsity Fellowship, Dr Douglas Johnson, recommended that consideration should be given to forming a Dental Section of the Graduate Fellowship. A meeting of the dental members of the GF was held on Saturday 16 September 1950 and they decided to form a Christian Dental Fellowship.

The fourfold aims of the Fellowship have never changed, although various forms of outreach have been used in an attempt to achieve its objectives. These are:

- (1) To unite Christian dental surgeons in their common loyalty to the Lord Jesus Christ by appropriate means of deepening their Christian faith and by seeking the highest attainable standards of Christian and professional conduct.
- (2) To increase in the dental profession personal faith in Christ and the acceptance of His teaching.
- (3) To strengthen the work of the University

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (1 December 1980-8 January 1981)

Legacies:

	£	p
Miss P M Clayson	40.00	
Miss M B Cook	100.00	
Mrs G B Dunston	300.00	
Mrs R H Gilmour	100.00	

Miss P M Hooker	5,000.00	General Work: Anon: £30.00; Anon: £30.00;
Miss E Ingle	200.00	Anon: £17.42; Anon (Stamps): £36.00; Anon
Miss E W Irvine	200.00	(HE): £10.00; Anon £10.00; Anon (BU): £10.00;
Mr D J Ive	76.80	Anon (As needed): £20.00; Anon: £10.00; Anon:
Mrs C P Jamieson	1,071.48	£500.00; Anon: £5.00; Anon: £5.00; Anon
Rev E E Peskett	400.00	(Dundee): £435.00; Anon (Cymro): £86.00;
Mrs M Puttock	1,200.00	Anon (FAE — Aberdeen): £20.00.
Miss B Shaw	1,224.39	
Miss R Shaw	631.29	Agriculture: Anon (Jan): £5.00.
	245.83	
Mr V R I Suhr	6,000.00	Famine Relief: Anon: £150.00.
Mrs A Talbot	58.36	
	1,302.00	Gift & Self Denial: Anon: £10.00; Anon
	25.00	(Llandudno): £25.70; Anon: £5.00.

WALLINGTON MISSIONARY AUCTIONS

Wallington Missionary Auctions raised £90,000 in 1980 for 77 different missionary societies including the BMS. Another £14,000 was raised at the Northwood Missionary Auctions.

From this total of £104,000 the BMS received £3,000 and were fourth in the table of societies benefiting from these sales.

They have now published provisional dates for auctions in 1981

These are:

30 April, 18 and 19 June, 8 and 9 October, 12 November, and 3 and 4 December.

The sale on 9 October is being specially associated with the BMS as being the nearest date to the Society's birthday.

Can you help make this sale really worthwhile to the Society?

For further details please write to:

*V.W.W. Hedderley,
20 Dalmeny Road,
Carshalton,
Surrey
SM5 4PP*

Christian Unions, particularly in Dental Schools.

(4) To support the work of Christian Missions throughout the world, particularly where dental surgeons are on the staff.

As well as outreach in this country, of which the most important area is the support of Christian Unions in our Dental Schools, the Fellowship is actively engaged in helping, by prayer and giving, dental missionaries serving in the overseas mission field. This includes definite financial responsibility for the support of one particular dental missionary and so is actively assisting the Society

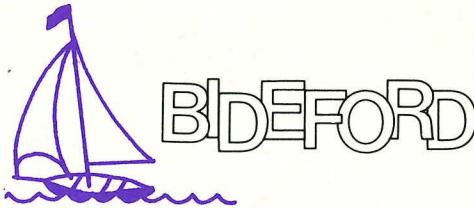
under whose auspices he works. The CDF has supported dental missionaries in many parts of the world.

Anyone involved in dental surgery work and who would like to know more details about the Christian Dental Fellowship should write to:

The Secretary,
Christian Dental Fellowship,
157 Waterloo Road,
LONDON SE1 8XN.

BMS SUMMER SCHOOLS

HOLIDAYS WITH A PURPOSE 1981



A firm favourite in glorious Devon. Edgehill College has fine buildings, spacious grounds, an outdoor swimming pool and tennis courts.

Dates: 'A' 25th July - 8th August
'B' 8th - 22nd August



PHAB 81

A week of fellowship, fun and recreation shared by Physically Handicapped and Able-Bodied young people.

Duke of York School, Dover.

Dates: 28th July - 1st August.

Age Limits: 15 - 30 P/H
16 - 25 A/B

Fees: £28 (including all excursions)



PENZANCE

A new centre that is sure to please. St. Claire's School has well equipped premises in an attractive setting. A playing field, tennis courts and small swimming pool are in the grounds.

Dates: 'A' 25th July - 8th August
'B' 8th - 22nd August



PITLOCHRY

An Adventure Holiday for those of 18 years and over. Expert guidance in mountaineering and canoeing are included in the price. The new Atholl Baptist Centre provides comfortable accommodation in the heart of Scotland. The area offers wide scope for a variety of interests and activities.

The Centre is designed to cater for the handicapped.

Dates: 1st - 8th August

Fees: (for this School only) £43 + VAT per person, per week.

Fees: Bideford and Penzance

Age	Under 3	3 - 6	7 - 13	14 & over
Per Week	£10*	£20*	£32*	£39.50*

*VAT to be added.

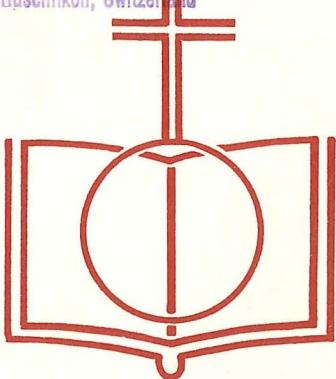
Enquiries and bookings to: BMS/YPD,
93 Gloucester Place, London W1H 4AA.

Baptist Theological Seminary Library
8603 Bäschlikon, Switzerland

Missionary

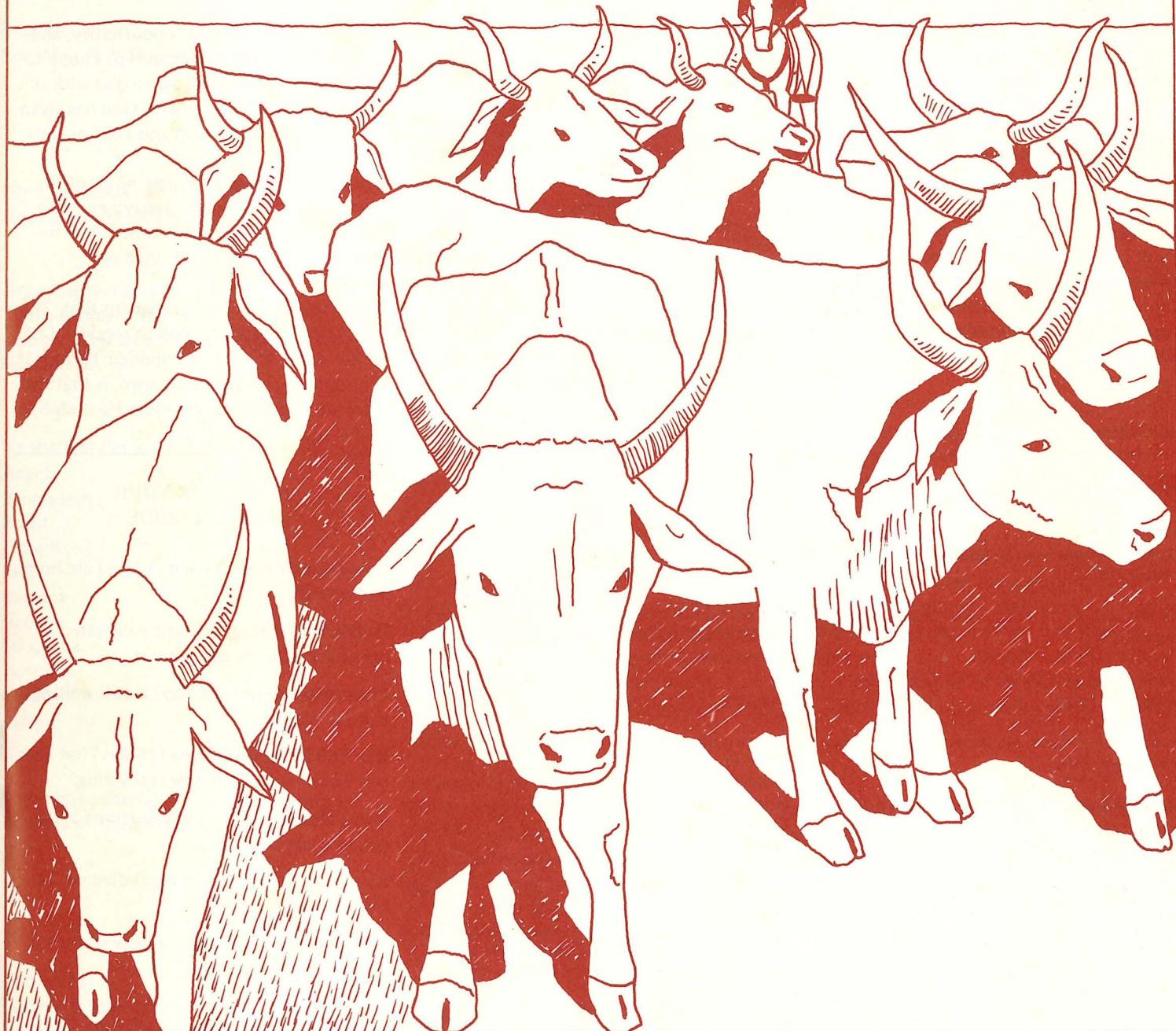
HERALD

The magazine of the Baptist Missionary Society



MAY 1981
PRICE 12p

MATO GROSSO BRAZIL



LETTER FROM THE NEW CHAIRMAN

David Staple

Bills! bills! and more bills!

Electricity, gas, rates, telephone, clothes, groceries, insurance . . . sometimes life seems to be one continuous settling of debts.

For me, the opportunity to serve the Society as its Chairman for the coming year is, in part, the settling of a debt.

I owe more than I can say for my spiritual life to my parents and to my home church at Beechen Grove, Watford. I also owe a great deal to the BMS.

The Ter Jubilee Stamp Albums first fired my imagination. Then Summer Schools (thank you to those who staffed them in the 1940s) deepened my understanding of the faith and of the Church and its purposes. There my enthusiasm for Christian life and service was sharpened and my horizons broadened.

I tried to repay the debt by serving myself



on Summer School staffs. Again, I received more than I gave; the debts increased.

The same happened with the call to serve as Auxiliary Secretary in Cardiff, and as Chairman of the then Africa Committee.

All these opportunities were privileges, and each brought increasing blessing. For that I am grateful, as I am to my churches at Llanishen and Harrow for their encouragement and forbearance when the minister's time and energy have been put at the Society's disposal.

Thank you, then, for the opportunity, and the honour, of the Chairmanship. I hope to serve the Society and all associated with it to the very best of the ability God has given me, aided by His strength and your prayers.

If I am able to repay a little more of my debt, it will be a joyful repayment. My suspicion is that in a year's time I shall be more in the Society's debt than ever.

We are told in the New Testament that, 'it is more blessed to give than to receive'. One of the ways this can be applied to the Christian life, including my own, is that the more we give to God, the more He is able to give to us.

MISSIONARY MOVEMENTS

Departures

Miss V A Campbell on 16 January for Dacca, Bangladesh.

Miss M Lacey on 16 January for Chandraghona, Bangladesh.

Mr and Mrs A G H Davies on 17 January for Kathmandu, Nepal.

Mr and Mrs A P North and Rebecca on 25 January for Kinshasa, Zaire.

Miss P Goosey on 25 January for Kinshasa, Zaire.

Mr R J Foster on 25 January for Tondo, Zaire.

Mr T C Reed on 25 January for Yakusu, Zaire.

Rev C M J and Mrs Spencer on 25 January for Yakusu, Zaire.

Mr R C Welham on 25 January for Pimu, Zaire.

Mr A Bishop on 25 January for Yakusu, Zaire.

Birth

On 16 January, in Southend, to Dr and Mrs M J Stagles, a son, Tom.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (9 January-2 February 1981)

Legacies:

	£	p
Miss H C Bourne	172.86	
Mrs V Cheley	2,439.95	
Miss K Dalgety	1,085.32	
Miss J G Godfrey	50.00	
Georgina Humby	200.00	
Miss E G Morris	677.10	
Dr Grace Helen Newell	2,000.00	
Annie White	100.00	

General Work: Anon (GW): £5.00; Anon: £25.00; Anon: £3.00; Anon (Lit): £1.00; Anon: £10.00; Anon (FAE - Aberdeen): £10.00; Anon (Cymro): £58.00.

Widows and Orphans: Anon: £5.00.

NOTES FOR YOUR PRAYER GUIDE

Robert and Miriam Young (3 May) are home on furlough.

Ludhiana (10 May) has just celebrated a centenary of work and witness.

Christopher Green (15 May) is still waiting to go to Vellore.

Rev Koli Mandole Molima (17 May) has been very ill although he is now recovering.

Mama Ditina (21 May) was ordained a full minister last December.

Rev A A Lambourne (30 May) died on 24 February.

Clinton Bennett (31 May) is now stationed at Khulna.

Secretaries

Rev A S Clement
Rev H F Drake, OBE

Editor

Rev A E Easter

Enquiries about service to:

Rev (Mrs) A W Thomas

Films, slide sets, posters, maps, literature
are available depicting our work

Departments concerned with
Young People's, Women's, and Medical
support work are always available to offer
help and advice

We share in the work of the Church in:

Angola
Bangladesh
Brazil
Hong Kong
India
Jamaica
Nepal
Sri Lanka
Tanzania
Trinidad
Zaire

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Dr A G Medvitz, the Senior Technical Advisor to the Zambian Council for Social Development has pointed to the rapid rate of urbanization which is taking place in that country. This phenomenon is not unique to Zambia, or even to Africa as a whole. The United Nations Organization has issued figures showing this to be a worldwide movement.

It is calculated that by the turn of the century of sixty large cities in the world with populations exceeding five million three quarters will be located in the Third World. By the same date it is estimated that three out of every four people in Latin America will be living in towns.

This movement from the countryside to the towns, occasioned for the most part by a search for work and more money to meet the ever rising costs, has already presented a number of problems. In the great cities like Calcutta, Kinshasa, São Paulo and others there is not enough accommodation. However fast an authority seeks to build houses the influx of people outstrips the number of homes made available, or the accommodation is financially beyond the reach of those needing it, so there spring up appalling shanty towns and pavement dwellings in which so many seek to live.

Traditional ties are broken

In countries like Zaire where society traditionally lives in a tribal situation and there is mutual caring by members of a tribe or village, problems arise when units of the tribe migrate to one of these large cities. They become isolated from that support and also lose the opportunity of a 'garden' in which to grow their food. This in turn leads to more impoverishment because additional money has to go on the means to live.

It is interesting to note that UNO figures reveal that even in a highly developed and sophisticated society like that of the United States of America in the last fifty years the percentage of the population engaged in food production on the land has dropped from 25% to 4%.

Hence in Brazil when our work began twenty-five years ago missionaries were, for the most part, in frontier situations. They were at the edge of the inhabited areas working in rural situations with those who lived off the land. Today more and more of their work is in towns and cities consolidating the gains of earlier years and trying to adjust to the new flow of migration. At the beginning, the movement of people was from the coastal strip (the Litoral) to the interior of Parana where we worked. Today, with the demise of the coffee growing in this state, people are on the move again back into the cities and north westward into other states.

Strategy has to be rethought

For reasons given above, there is a great opportunity in the towns and cities to express the caring love of Jesus among a needy frustrated section of the population. Therefore, there is, in some parts, a drive for Urban Evangelism. This is important not only for the sake of the people caught up in the difficulties of living in such situations, but important also for the strategy of the gospel since these large towns and cities must have an increasing influence on the life of the nation.

It is important also to go with those who are moving to other states because many were brought to Christ in the old situation and will form the nucleus of new fellowships in these developing areas to which they have been attracted.

SITUATIONS VACANT

by Pastor Sebastião Custodio de Oliveira Neto, Vice-President of the Junta (the Executive of the Baptist Convention of the Centre of America)

'Brazil is big, but Mato Grosso is bigger!' So a colleague told me when I arrived here. Obviously this is a hyperbole, but nonetheless it is one which expresses the idea of the enormous size of this State with its 330,000 square miles. About six countries the size of England could fit into it, and even after losing part of its territory to form the new State of South Mato Grosso it remains the third largest State of the Federal Republic of Brazil.

However, in spite of its size, Mato Grosso was, until recent years, one of the least populated areas of Brazil. Now its population

is growing rapidly as numbers of people move in as a result of problems which small farmers and merchants from other areas, especially the South, have met. They see in Mato Grosso, with its fertile soil and cheap land, the hope of a brighter future. They come knowing they will face a different climate, make new friends and adapt to a different culture, and perhaps be more receptive to a new spiritual experience.

In the light of this, the Executive Board of the Centre-America Baptist Convention has sought to open 'missionary fronts' in the new pockets of population, aiming at

showing the people that far more than progress and material riches, they need spiritual progress and riches which can be acquired only through the acceptance of Jesus Christ as Saviour and Lord.

A challenge they ignore

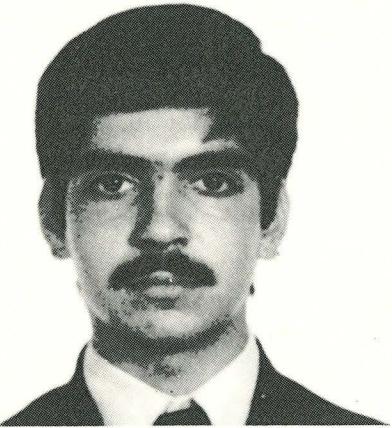
So far there are 19 missionary 'fronts' in various regions of the State and it is hoped that five more will open this year. New villages appear annually and it is not always possible to send pastors to each of them. These pastors would have to come from other areas of the country as this Convention still has very few. However, there are not many who are willing to accept the challenge of this pioneer area, especially as there is need and opportunity in the areas where they already minister. For this reason the Theological Institute was created in Cuiabá last year to prepare workers for the region, not necessarily as pastors, but as full time lay workers. It is hoped in the long term to have our own Theological College to train pastors to full qualification here in Cuiabá. The majority of churches here are small by Brazilian standards and most have inadequate financial resources. The work of the denomination in the State is unable to be self supporting, depending as it does on the contributions of these churches. For this reason it receives financial aid from the Southern Baptist Convention of the USA. In the light of the reasonable growth of the churches and also the growth of the purchasing power of the people in general, it is my opinion that within a maximum of ten years the Centre-America Convention will be self-sufficient.

They are still needed

In speaking of outside aid, the inestimable work of foreign missionaries, initially American, and at present those from the BMS who are the majority, must be highlighted. These missionaries have worked chiefly in pioneer missionary fronts, and more recently



Clearing the forest for a new town



in theological education; Pastor David Doonan is at present Director of the Theological Institute and Pastor Keith Hodges leads the Extension Programme aimed at reaching lay leaders who live in remote areas, have little or no theological education and are unable to move to the capital to study at the Institute. However with the growth of population and the lack of local workers, the area will continue to need overseas missionaries. A few examples will serve to illustrate this.

In the east of the State there is an old town called General Carneiro which, with the arrival of people from South Brazil, is beginning to develop again, but there is no Baptist witness there. In the same region, the growing town of Barra do Garcas has a Brazilian Baptist pastor but because of its continuing growth the area needs another worker. Turning to the north east there is Agua Boa, a Gaucho (Southerner) project which after only five years has become a municipality, and with it, Canarana where the Convention has placed a National Missions worker this year. The road to these places continues northwards with a good stretch still to be opened to traffic. Along this road new townships will soon grow up as colonization projects are already being planned.

In the extreme north at Colider the Convention maintains a Brazilian missionary in the newly formed church. There are several colonization projects in the area which have attracted many new inhabitants. Further north, in Alta Floresta, where Pastor David McClenaghan worked, the Baptist community with its Brazilian missionary, will this year become a church. In the same area there is also the growing town of Paranaita.

In the extreme north-west in the municipality of Aripuana, the main township is almost inaccessible by land, air transport being the

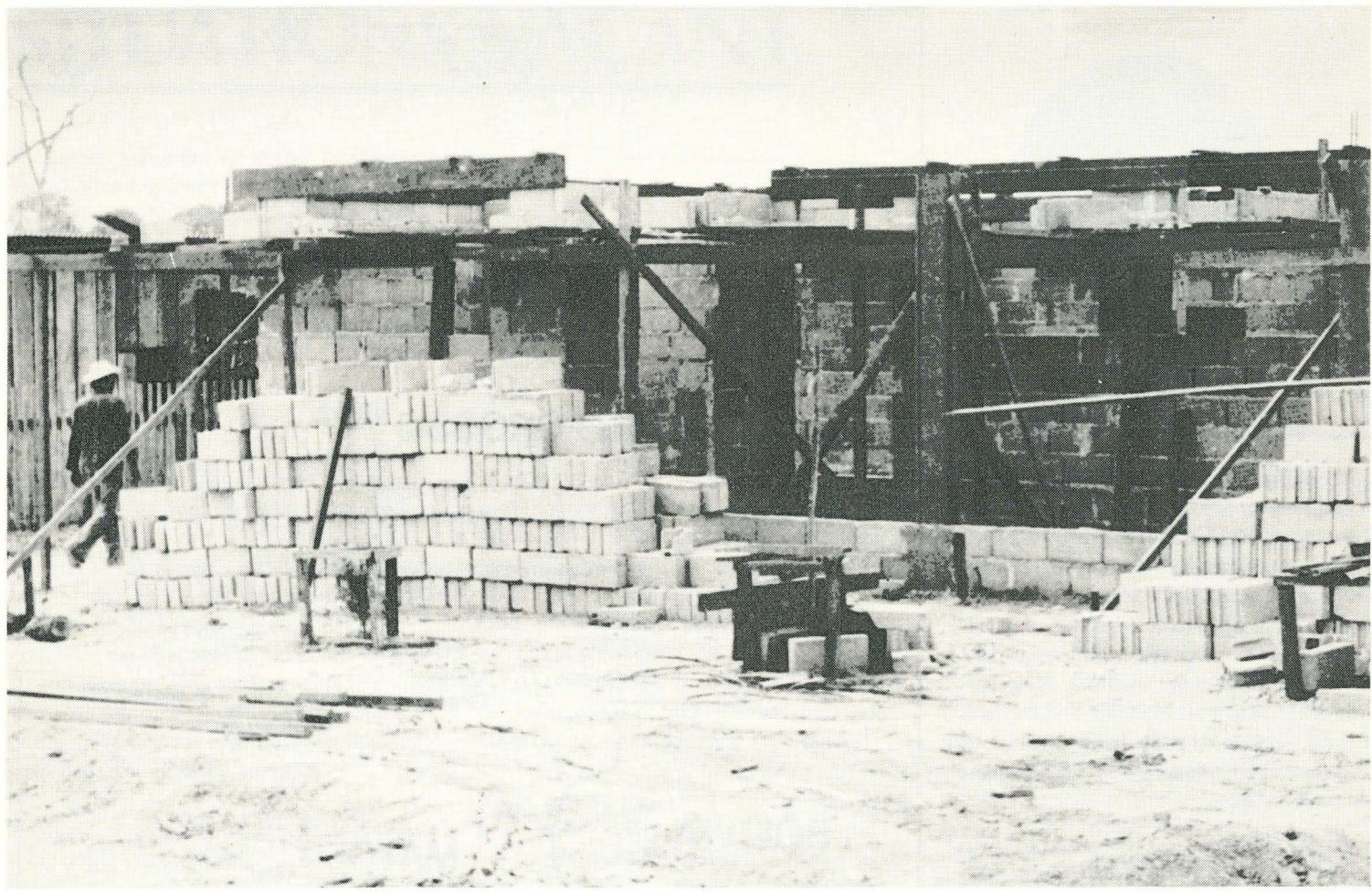


chief access route, but despite this the whole area is developing rapidly. In one town in the area, Juina, the Convention has just placed a Brazilian missionary, but the Baptist people of the town of Aripuana are now appealing for a worker in their town.

In the centre north, growth in the town of Porto dos Gauchos has been slow, while other towns in the municipality have grown more quickly. At Juara, a Convention missionary Pastor is working with a growing congregation which in turn has begun a work in Novo Horizonte. Work has also begun in Sinop and Pastor Peter Cousins has been

invited to work there on his return from furlough. Within the municipality of Sinop other towns are likely to grow due to the fact that this will in the future become one of the industrial centres of the State. As well as the numerous saw mills, which exist already, within a year an alcohol plant will begin producing combustible alcohol, to replace petrol, at the rate of almost one million litres a week.

continued overleaf



A new church in the making

SITUATIONS VACANT

continued from previous page

Towards the centre of the State at São Jose do Rio Claro there is a Baptist congregation which until recently was served by Peter Cousins who lived some two hundred kilometres away in Arenapolis, but the new pastor in Arenapolis is unlikely to be able to serve the community in São Jose and so a new pastor will be needed there.

Two pastors for five churches

The area with the largest number of Baptist churches is the west of the State. There are five in all and two more will be organized in the near future. However, there are only two pastors in this area, Ari Anibal at

Caceres and Valdyr Rodrigues at Mirassol who serves the church at Ataputanga and its two congregations. All the other churches in the area are without any pastoral oversight. In the centre-south of the State there are plans for colonization of several older municipalities, and when this happens the chief town of each area will grow rapidly as the commercial and banking centre of the municipality. This is already happening in Diamantino, where the First Baptist Church of Campo Grande, South Mato Grosso, in collaboration with our Convention, supports the missionary couple. In the neighbouring municipality of Nobres the same is happening though as yet there is no worker there.

Is the list endless?

In the south-east of the State, municipalities of Alto Araguaya, Torixoreu and Alto Garcas are old areas also experiencing fresh growth. The National Baptist Missions Board has placed a missionary in Alto Araguaya who also serves Alto Garcas, and he is seeing rapid results for his efforts.

Finally there is Varzea Grande and also Cuiabá, the State capital. Varzea Grande and Cuiabá are separated by a river. In Varzea Grande there are two Baptist congregations and a recently formed

missionary front. The congregation in the town centre has a Brazilian missionary pastor and the missionary front is being helped by Laura Hinchin. These suburbs are now receiving many people from the countryside to this municipality which is the most industrialized in the whole State.

Cuiabá, the State capital has experienced the recent population growth more than any other city. New suburbs appear almost monthly, and Cuiabá is now one of the fastest growing cities in Brazil. It has three Baptist churches and six growing congregations, two of which may well become churches within the next year or so. David Doonan is working with one of these congregations and Keith Hodges will probably work with another. The Convention is planning an evangelistic outreach campaign for December of this year in conjunction with the National Board of Missions. Seminary students will come from several areas of Brazil to undertake door to door evangelism in various suburbs of Cuiabá. This work is expected to give rise to several new congregations and we aim to have five more Baptist churches in the city within the next two years.

Mato Grosso is a field

These then are the objectives of the

THE HUT IS ABOUT TO BURST

by Laura Hinchin



The centre of South America, Cuiabá

Convention in the State of Mato Grosso. In order to see them fulfilled we need missionary help especially for new missionary fronts, and there is still a need for workers in theological education, not to mention health, agriculture, music and youth, because specialized people are needed for these areas also.

Mato Grosso is a large 'field, white unto harvest', and the words of the Master are appropriate: 'the harvest is great, but the workers are few'. For this reason we say to our British brethren; 'Pray the Lord of the harvest that He may send more labourers into His harvest.'

'Bem vindo Dona Laura' said Pastor Sebastião, welcoming me to the Third Baptist Church, Cuiabá, and how my heart rejoiced, not only to be so warmly welcomed but to have the assurance that I had at last arrived at the place where God would have me serve Him.

The Third Church is the youngest of the three Baptist churches in Cuiabá. 7 September 1974 is a significant date in its history, for on that day it ceased to be a congregation of the First Church and was organized into a church in its own right. At that time there were 40 members; today there are 150. It seems that one of the characteristics of the Baptist Church in Brazil is its tremendous evangelistic zeal, and Third Church is no exception. In 1977, when only three years old, it commenced its first outreach in nearby Vila Santa Isabel, which is now a thriving congregation. Pastor Sebastião was called to the church in 1979 and later that year work was initiated in the villages of Bamba and Colonia Antonio João, when Christian families who had moved there invited the church to hold services in their homes. A year ago children's work began at Mappim where the church rents a small wooden hut, and we praise God that He continues to bless this work as more children come along each week and the adults begin to show more interest. So although only six years old, and its own church building not yet completed, Third Church is committed to these exciting outreaches and I rejoice that I have the privilege of being part of all this.

Ministering to the handicapped

And what is my involvement? Well, as far as Third Church is concerned, I have a Sunday School class of under sevens and a small recorder group of older children. My main involvement with the women's work is visiting ladies who, for various reasons, are unable to attend church, such as Dona Maria. This lady has a heart condition and is



paralysed one side, and although she is able to get about her own home and garden with the aid of a stick, she cannot go beyond these confines, so she is always glad of a visit by someone who will read the Bible and pray with her. Another woman who needs someone to talk and pray with is Dona Ana, a young woman recently widowed and left with two little girls and an 18-month old baby who is paralysed in both legs, frequently ill and in need of much attention. Dona Ana is expecting another baby. I pray that my visits help these and others and praise God that their faith and complete trust in Him is an inspiration to me. The ladies' singing group is also another avenue of service which has opened up and is enjoyed by all concerned.

Once a month I take a small group to the preaching point at Bamba. It is about 60 kilometres from the asphalt road, but the first time I saw it I thought I had stepped back in time. Rounding a bend in the dirt road we suddenly came upon a clearing with about eight small houses made of dried palm leaves with thatched roofs nestling at the foot of a range of hills, and the River Bamba,

continued overleaf

THE HUT IS ABOUT TO BURST

continued from previous page

which is the only water supply, quietly flowing nearby. I later discovered that there were a number of other houses in the vicinity but these were hidden by the abundant vegetation.

Everyone welcome

Here we spend some afternoons with simple Bible studies, telling the good news of the gospel or helping new Christians with simple Bible studies, then after a meal in the tiny two-roomed home of Dona Irene and her husband Miguel, we have a service to which everyone is invited. This is also the pattern at the other preaching point Colonia Antonio Joao, a much larger village where the homes are made of wood or mud brick and where the church has already purchased a plot of land.



A typical house

The children's work at Mappim is a source of great joy, and the four of us who go regularly on Sunday afternoons have much cause to praise God as He brings the children

along week by week. Mappim is situated just outside Cuiabá and only about 1 kilometre from the asphalt road. It is on a flat plain of dense *mato* or low scrub which stretches



First Baptist Church, Cuiabá



A view of Cuiabá

as far as the eye can see. The homes here, like those in Colonia Antonio Joao, are made of wood or mud brick and generally very poor. On many Sunday afternoons our rented hut bulges at the seams as the children pile in to hear stories of Jesus and His love and to sing choruses accompanied by a band of home-made instruments. What a joyful noise this is!

Blind and confused

Just before Christmas, I felt it was time to commence some work amongst the women there, and together with two other ladies from church we began to visit homes every Thursday afternoon, telling those women of the wonderful salvation freely offered by our loving Heavenly Father. We give thanks that we are always well received and invited in, and the women are willing to listen to the scriptures and show some interest in spiritual things, but their eyes are blinded to the need for personal commitment and they are confused by the many false religions which abound here. Dear brothers and sisters in Christ, you too have an involvement in the Third Baptist Church, Cuiabá and its evangelistic outreaches which is just as important as the work done by those of us here 'Brethren pray for us!'

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CHRISTIANS ABROAD

by A S Clement

There is a growing awareness among Christians today of the opportunities in mission open to those who for a time live in lands other than their own. Christians abroad, while engaged in trade and commerce or exercising a profession, can witness significantly to the gospel. It would seem that in future such witness will be most important to the spread of the gospel and the growth of the churches. In recent years an increasing number of governments have applied restrictions on foreign missionaries entering their territories and anti-missionary propaganda has grown both from left-wing political movements and conservative religious quarters — Muslim, Hindu, Buddhist and Jewish.

Lay people play an important part

The role of lay people in the spread of the Christian faith, however, has been significant even from the beginning. The New Testament provides evidence of the testimony and service of many others than the apostles. Was it not because Christians were scattered abroad, sometimes because of persecution, more often in the pursuit of a trade or profession, or in military service, that Christianity spread so rapidly throughout the Roman Empire in the first three centuries? Is this not how the gospel first came to the British Isles during the Roman occupation?

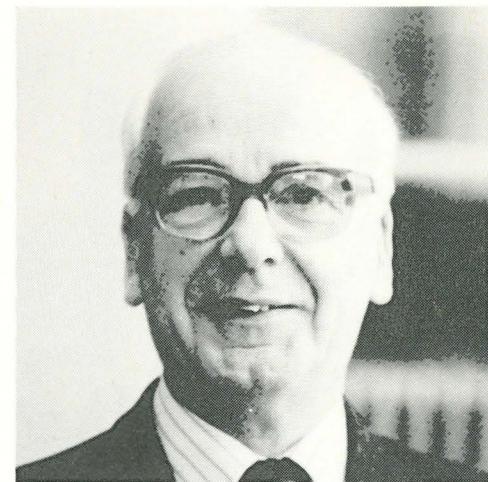
Certainly lay people working abroad have played a notable part in evangelism and church work in lands where BMS missionaries have served, often in association with them. This is true of the very beginning in Bengal at the end of the eighteenth century and of such Samuel Powell was a worthy example. He came to personal faith in Christ in Bengal — the first convert of the first missionaries, baptized at Mudnabati in the Malda district on 1 November 1795. While William Carey baptized him in the river Carey's companion, John Thomas explained the meaning and significance of the rite to local Bengalis

watching from the bank. Samuel Powell was one of the four founder members of the first Baptist church in Asia. As a first cousin of John Thomas, the first BMS missionary, he had travelled out to India with his sister Sarah on board the sailing ship, 'The Earl of Oxford', by which Carey and Thomas had themselves hoped to make the same journey. Unfortunately, Thomas and the Carey family were not allowed aboard because a number of London merchants to whom Thomas was considerably in debt had issued writs against him. So Samuel and Sarah Powell arrived in India before William Carey.

The Commercial Resident is evangelical
They settled in the Malda district, Samuel, employed in the indigo industry and Sarah later to marry an indigo planter. No doubt the choice of residence was determined by the presence in Malda of the Commercial Resident of the East India Company, Charles Grant, later to become Chairman of the Directors of the Company. He was a keen evangelical Anglican, who with his brother-in-law, William Chambers — a distinguished Persian scholar working in Bengal as an official interpreter — wished to see an evangelical mission established in that province. Both men had given considerable



River Tangen at Mudnabati



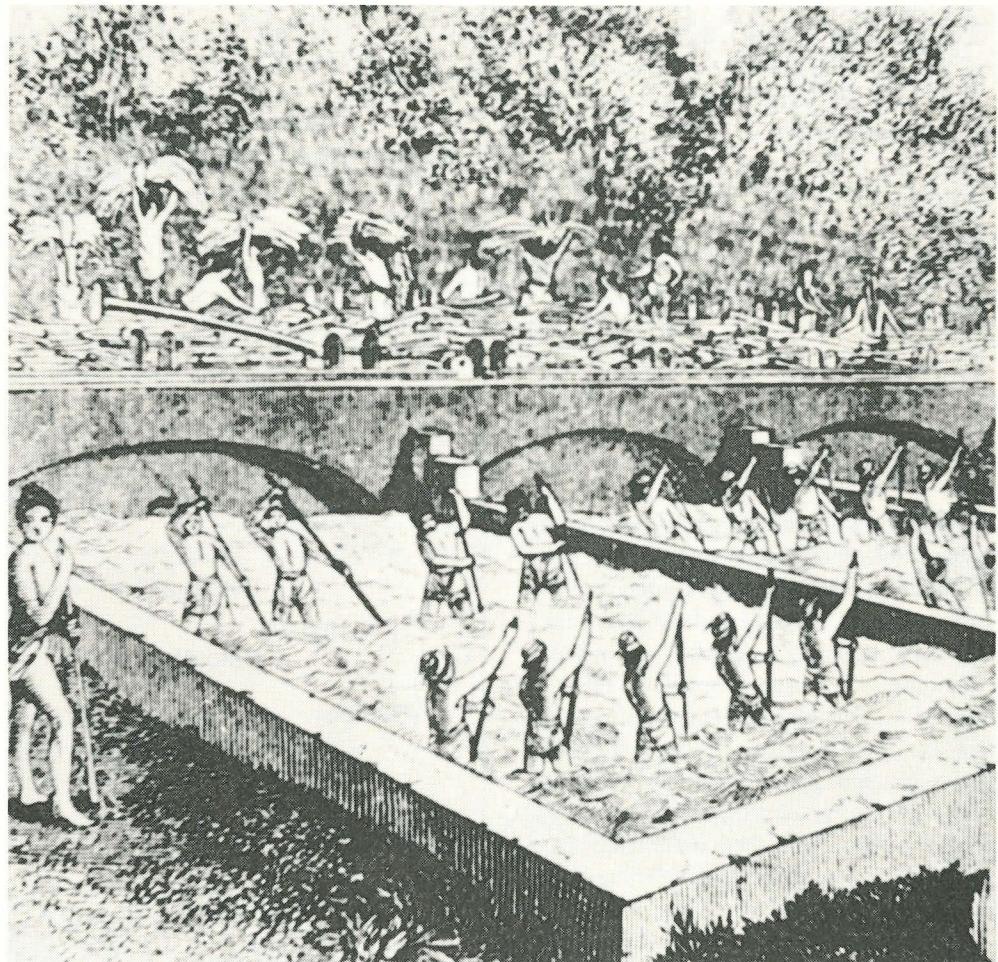
encouragement and aid to John Thomas, as George Udny who succeeded Grant at Malda, was later to give to William Carey.

Carey and Thomas wanted to form a Baptist church on their arrival in Bengal in 1793 for Carey believed that it was the church, and not just individuals, which should be involved in mission. At that time there was in Bengal a third baptized believer, William Long, who lived only a few miles from Mudnabati at Barnangola where he superintended an indigo factory and who was baptized by John Thomas in 1788. Samuel Powell, who had become Thomas's assistant at the indigo factory at Moypaldiggy, and had been much influenced by him, was baptized in 1795, later than he had hoped owing to a serious illness. When the church was eventually formed, following Samuel's baptism, the founder members were John Thomas, William Carey, William Long and Samuel Powell. (Apparently Long later abandoned Christian faith and practice. S. Pearce Carey in his book *William Carey* refrains from mentioning him by name and refers to 'a fourth who soon disgraced them'.) When this church was first formed each of the four was received by the other in turn with the right hand of fellowship. Then they sat round a table and together observed the ordinance of the Lord's Supper.

In 1799 Carey decided to join with the missionaries newly arrived from England at Serampore and there to establish a mission station. He spent his last day in the Malda district with John Thomas and Samuel Powell, enjoying outdoor recreation and hunting. Thomas and Powell had guns, but Carey never possessed one, being an observer rather than a killer of wild life.

He refused to take his vows

One whom Powell influenced was Ignatius Fernandez, a Eurasian of part Portuguese descent. He had been born in Macao and



The aerating of indigo-liquid

had come to Bengal with the intention of becoming a Roman Catholic priest. What he saw of idol worship in India led him to question the image worship of popular Catholicism and he refused to take the priest's vows. After ten years as a clerk he settled at Dinajpur as a cloth merchant, and prospering greatly he was able to establish there a factory for the manufacture of wax-candles. The reading of the New Testament in Portuguese led to a reawakening of his faith. John Thomas lent him books. Samuel Powell had long conversations with him. It was a sermon by John Fountain which led him to ask for baptism. He travelled down to Serampore and was baptized on 18 January 1801 at the same time as Jaymani, sister-in-law of Krishna Pal (the first Bengali convert) who was the first Indian woman to be baptized by BMS missionaries. Ignatius Fernandez later became pastor of the church at Dinajpur and an honorary missionary. He gave to the mission and the church land and property.

An epidemic reduces the group

Samuel Powell had left the indigo factory at Moypaldiggy the year before to join Fernandez in Dinajpur. He fell a victim of an epidemic of malaria, which spread through the district, and died unexpectedly in 1802.

It was said of him that he had become 'fervidly missionary'. His grave can still be seen at Dinajpur, now in Bangladesh. Next to him are buried two children of Ignatius Fernandez, and a little further away from these three graves are those of John Thomas and John Fountain.

Samuel Powell, during his time in Bengal corresponded with Dr John Rippon who sent him copies of his *Annual Baptist Register*. (Thus anticipating, so to speak, the *Missionaries' Literature Association*!) Rippon published several of Powell's letters in the *Register* and these are valuable sources of information about the earliest days of the mission in Bengal.

A letter written at the end of December 1799 reflects the mood of despondency among the first missionaries at the lack of response to the gospel. He writes:

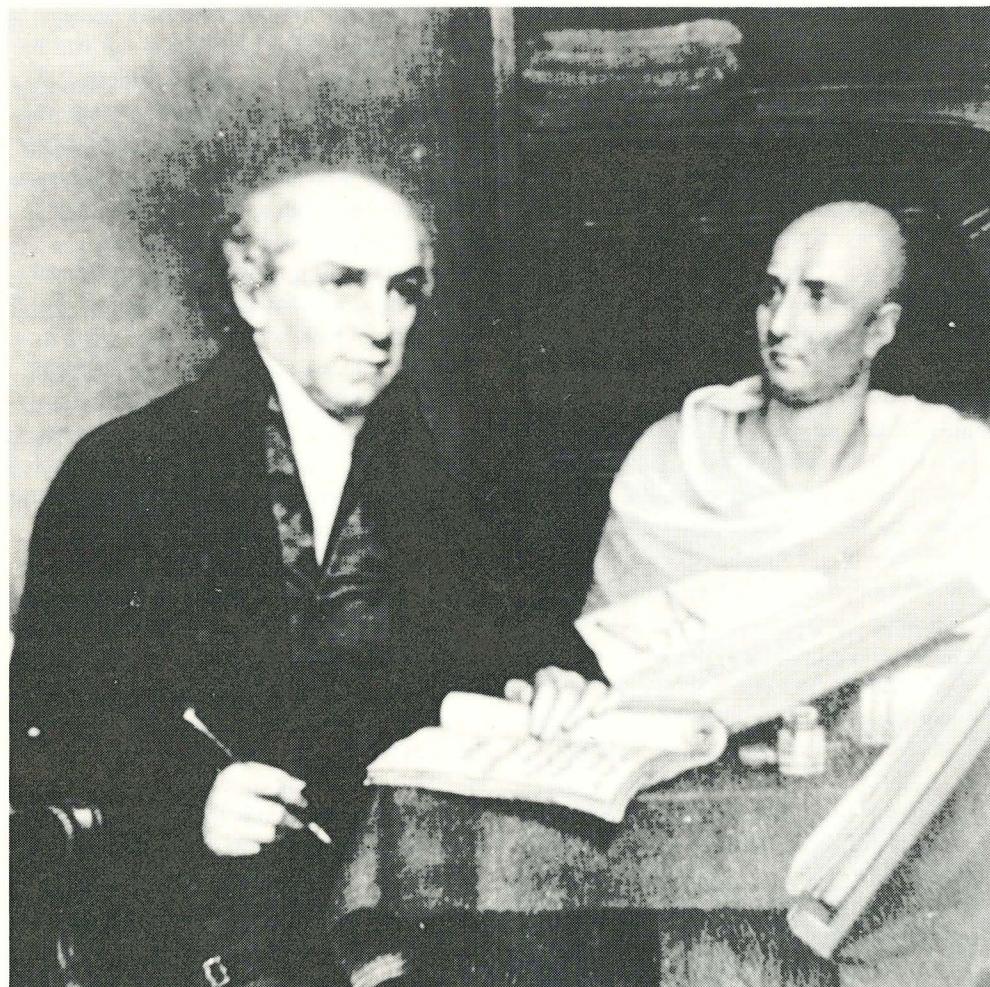
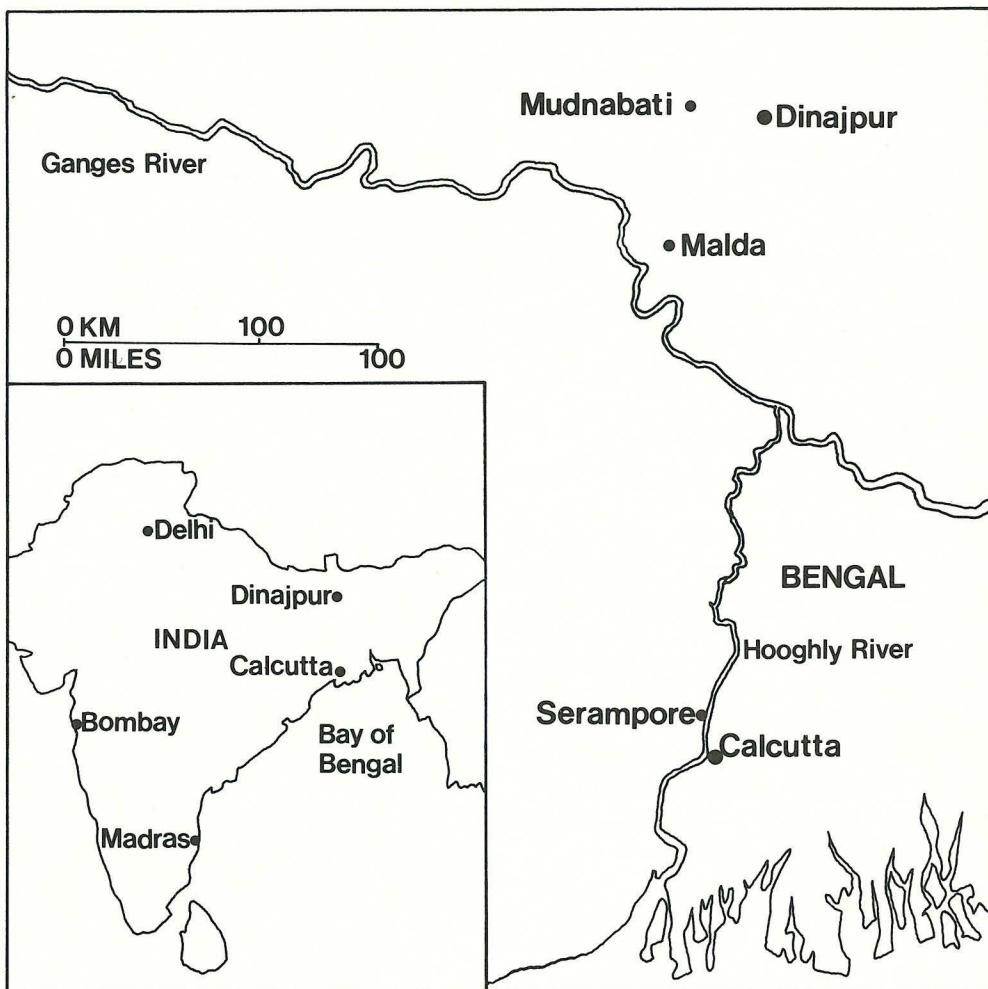
'In this retired spot where I reside, I have not an opportunity of seeing much variety, or making observations that would be worth communicating. A perpetual sameness occurs. All my surrounding neighbours are heathens,

continued overleaf

CHRISTIANS ABROAD

continued from previous page

in a bad state of contamination; devoted to superstition, they desire no new way, but think it virtue to follow the beaten track of their ancestors. Novelty and curiosity make no part of their character; as it was in the beginning so it is now with them. Their houses, utensils, dress, manners, and, what is worse, their idolatry, is, I suppose, what it was ages ago. They have no inclination to alter their course, or change it for a better. If you converse with them on religion, they will hear you with perfect indifference; perhaps they may ask you a few unimportant questions; but they soon grow weary of so sublime a subject.



William Carey with his first Bengali convert

Wanting a crown without the cross

'I wish I could tell you of the success of the Gospel, and that it had proved a blessing to Bengal; but, alas! the celestial message is not received with joy by the natives, though the charmer charm never so wisely. Hypocrisy and flattery are the prominent features of the people of Hindoostan, which all allow who have had any dealings with them. Several, I believe, are convinced of the excellency of the Gospel, but not of the necessity of embracing it as a revelation of the only way of salvation. They would be glad to wear the crown without enduring the Cross.'

Of William Ward who had just arrived in Bengal he reports:

'Mr Ward has been up to this part of the country, and has visited Dinajpur with us. His preaching is well spoken of by some of the gentlemen there, who, a few years ago, when Mr Carey first went there, would scarcely have attended on religious worship. I have had but a short acquaintance with Mr Ward; but he seems a most agreeable character, and an evangelical preacher.'

He concludes his letter hopefully with a reference to William Carey:

'Mr Carey is truly a great character; a most excellent missionary. I ardently wish that his labours were crowned with that success with which they appear, to human view, to be connected. How has he laboured at translating the Bible! His toil in this is almost concluded. Many have been surprised at the translation he has executed. In a few weeks more, I expect the printing will commence, as types, press, paper, and even printer, are all ready: it appears a very providential circumstance that one of the missionaries should be a printer. I hope the Bible will soon be disseminated through the province of Bengal, in the native tongue. Must not a blessing accompany the spread of this invaluable book? May each copy preach a crucified Jesus with abundant success, and multitudes flock to the Gospel standard.'

The moral tone is raised

A letter written five months later includes a reference to the influence of the missionaries on other Europeans living and working in Bengal:

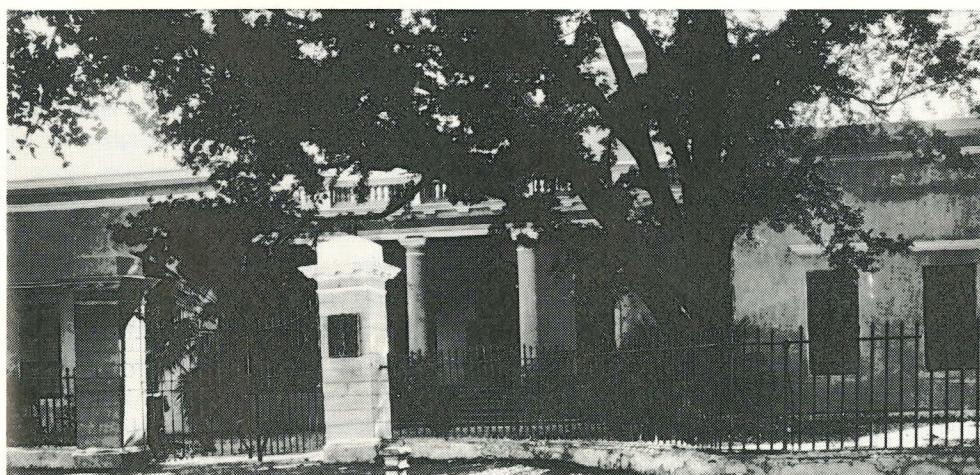
'Though there are no appearances of the natives having experienced any of the great blessings of the Gospel by the preaching of the missionaries, yet I think there is not the same cause for complaint with regard to Europeans; for I am persuaded the visits of the missionaries, and their preaching at Dinajpur, is attended with a blessing to the place, and most of the English there have been much more circumspect in their conduct than heretofore; so that their favourite diversions of hunting, billiards, and playing at cards, on Sabbath days, have been laid aside, with a resolution never again to resume them. When preaching was first introduced at Dinajpur, curiosity induced them to come and hear the doctrine they were too ignorant of, and a few gradually gave their attendance to the word; but two of them I have reason to think have been much wrought on, and awakened to righteousness,

Church at Serampore, Bengal.

List of Members.

No.	Baptized.	Names.	Present state.
1.		John Thomas	Died at Ding on the 15 th October 1800 buried at the same place
2.		William Carey, Pastor, chosen April 25 th 1800-	
3.	1795 Nov. 1.	Sam'l Powell,	Died at the same after short illness on Sept th 1802 1802 - buried at the same place

The register at Serampore



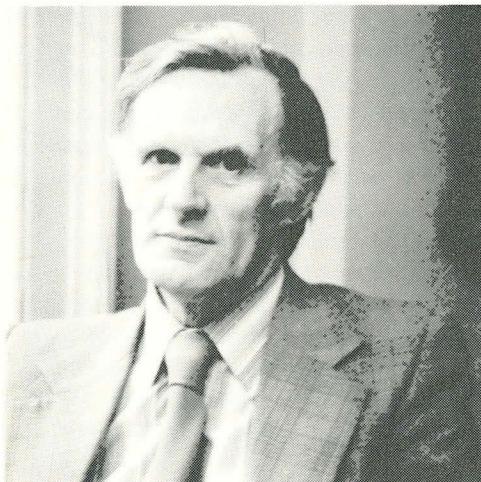
Mission House at Serampore

seldom omitted an opportunity of hearing. One of these young gentlemen appears to be a zealous Christian.'

His last letter was written to announce the death of young John Fountain and to pay tribute to him. He ends it with two prayers, one for the missionaries in India, and the other for the pastors at home:

'May God spare the lives of the surviving missionaries for the sake of his own glory, and the advancement of the Redeemer's Kingdom. . . . For England's sake, may Heaven spare her ministers there, and make each of them a flaming fire.'

HOME NEWS



Roy Turvey trained for the ministry at Manchester College and has held pastorates at Wallsend, Bradford, Elland, Burnley and St Helens. For a number of years he was responsible for the Evangelical Camps arranged in the summer by the Yorkshire Association. He was appointed to the BMS General Committee in 1977 since when he has been keenly interested in the work and promoted its interests in Lancashire.

From the beginning of this year he has taken up the full-time duties of Area Representative for the North West and is available to serve and advise the churches of that region with respect to the work of the Society.

Mr Turvey now lives at:

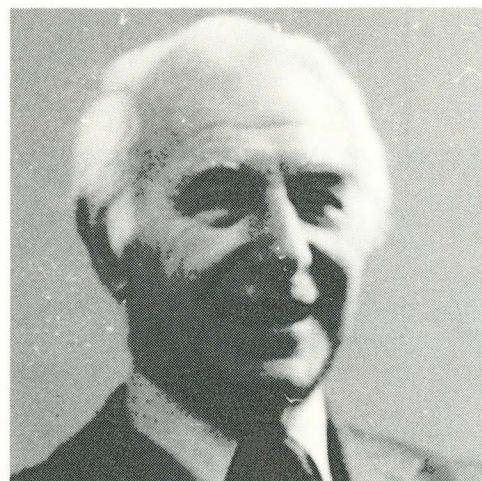
8 Frenchwood Knoll
Preston
Lancashire

Tel. PRESTON 25278

and he would welcome contacts with the churches of the North West Area.

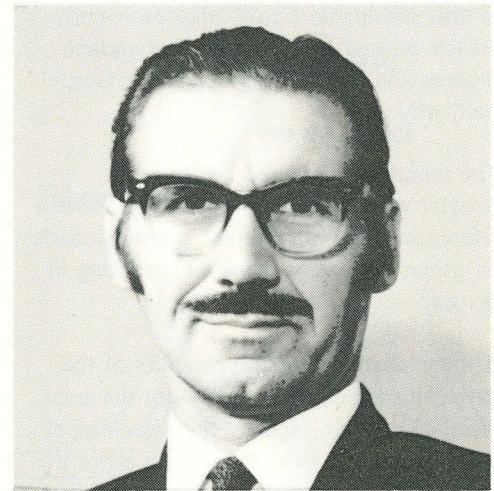
Matthew McLachlan (known to many as 'Mac') retired from his post as BMS Scottish Representative at the Annual Assembly last month. He was appointed in 1957, having

graduated from the University and Baptist Theological College in Glasgow and been pastor at Crief, South Shields and Kirkcaldy. Since then he has worked hard to keep Scottish Baptists informed about and involved in BMS activities. There are fewer than 16,000 Baptists in Scotland, an average of less than 100 members per church, but their contribution to the BMS in finance and personnel has been outstanding.



It is partly thanks to the interest generated by Matthew McLachlan that on average two Scottish candidates are accepted for service each year and that there has never been less than 30 Scottish BMS missionaries on the field at any time. He has made two foreign tours during his time as Scottish Representative. He visited India, Bangladesh and Nepal on one occasion, and later went to the West Indies and Brazil.

He believes that the scope of his job has widened since 1957. It now embraces ecumenical activities and he has nurtured good relations with other churches and missionary societies. His job has involved a great deal of travelling, as many congregations are scattered far and wide. Through his retirement he will continue to take a keen interest in the work of the BMS.



Group Captain A D Miller retired in April having worked in the Audio Visual Aids Department at Mission House since 1963. He is the son of a Baptist pastor and made his career in the RAF rising to the rank of Group Captain. When he left the Services he became active in the work at Beechen Grove Baptist Church, Watford as Sunday School Superintendent, and a deacon.

During his RAF service he travelled widely, meeting and working with people of many races, which was valuable experience for working with the BMS. He has high technical qualifications in photography and engineering and he was responsible for updating the equipment in the AVA Dept, establishing the high quality for which it is now recognized. Under his leadership the AVA Dept met increasing demands for films, prayer tapes, slide sets and so on. He personally took a share in such films as 'Always on the Frontier', 'River of Life', and 'This is Bangladesh', and was able to interest several television companies in using the material. He recently followed in his father's footsteps when he was ordained to the supplementary ministry and is associated with Chorleywood Baptist Church, Hertfordshire.

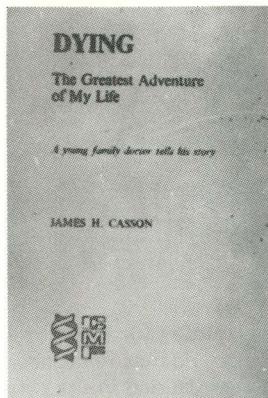
BOOK REVIEWS

DYING – THE GREATEST ADVENTURE OF MY LIFE

by James H Casson

Published by Christian Medical Fellowship

Price 60p



This is another useful book produced by the CMF in a series of subjects relating to life and death. In this book a young doctor in general practice tells the story of the last months of his life. He was married with two small children but died of cancer at the age of 37.

The first chapter deals with the practical problems such as relationships in the family, difficulties in talking with friends and special problems which face a Christian. There is much good sense and valuable advice here for others who tread this path. The next chapter, entitled 'The Christian Hope' discusses with an honest frankness the dilemma that faces the believer. Christians are not exempt from suffering. Indeed, the experience of dying, he asserts, 'is totally appalling', but it is the attitude to death which is transformed. As the end draws near fear gives way to a peace of mind which he calls, in biblical terms, 'the anchor of the soul' (Hebrews 6:19).

The final chapter is a challenge to the reader to consider the possibility of divine healing. Has the Christian doctor more to offer than tablets, tender loving care and prayer? The writer believes he has and his plea is that we search for it. He bears testimony to inner healing and answers to prayer, but closes with a dream that caused him to exclaim 'Was I healed? Yes I believe I was!' He was making a journey by boat. First it was a canoe, and he was wielding a pole in a vain effort to move safely upstream. In his dream the boat changed to a rowing boat in which he, with his back to the direction in which he was travelling, was gently pulling on the oars. The tiller was held by a man who could see the way ahead and would therefore take the boat safely to its harbour. As these were probably the last words Dr Casson wrote they offer a testimony that cannot be denied.

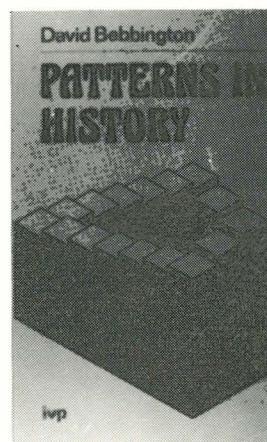
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PATTERNS IN HISTORY

by David Bebbington

Published by IVP

Price £3.75



The author distinguishes five schools of philosophy of history and considers each in turn: 1. The ancient view of cyclical history;

2. The Judaeo-Christian view of history as guided in a straight line by God; 3. The idea of progress, stemming from the Enlightenment of the eighteenth century; 4. Historicism developed in Germany at the end of that century; 5. Marxism. He sees the great debate today as between Positivism with its roots in the idea of progress and Idealism with its roots in historicism, a debate which springs from an isolation, one from the other, of the two aspects of Christian thought about man. For positivists he is the creature of circumstances: for idealists he is capable of heroic activity. The Christian understanding of history, therefore, offers a way of reconciliation between what appear to be two opposing views. The final chapter on the meaning of history includes a reference to the dilemma experienced by the Christian historian who believes in the providence of God and yet has to write for the general public or teach in a university. No doubt, there is an element of the autobiographical here. The book is intended primarily for the student and is compactly written. It should aid the critical reading of writings on history, and indeed on current events. There is in it a Christian apologetic, defending the Christian understanding of history, grounded in the Christian doctrine of man.

ASC

NEWS FROM EUROPE

Artistes from La Scala, Milan, from the Rome Opera House and other famous Italian music groups gave their services at a concert in Rome to raise money for a Baptist home for children and for the elderly.

At the close of the concert which raised 547,000 Lira, the Baptist lay leader Guido Saccomani described the ministries of the Institute and invited the audience to attend the services at the nearby Centocelle Baptist Church.

BMS SUMMER SCHOOLS

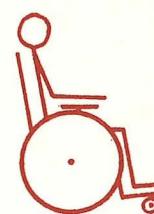
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BIDEFORD

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'B' 8th - 22nd August



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16 - 25 A/B

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A new centre that is sure to please. St. Claire's School has well equipped premises in an attractive setting. A playing field, tennis courts and small swimming pool are in the grounds.

Dates: 'A' 25th July - 8th August
'B' 8th - 22nd August



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The Centre is designed to cater for the handicapped.

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Fees: Bideford and Penzance

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*VAT to be added.

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HERALD

The magazine of the Baptist Missionary Society



JUNE 1981
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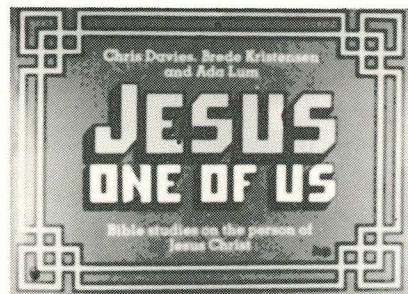


**ANGOLANS
RECALL
100 YEARS
OF
PARTNERSHIP
WITH THE
BMS**

Two of the delegates at Mbanza Kongo

BOOK REVIEWS

JESUS ONE OF US – Bible Studies on the person of Jesus Christ
by Chris Davies, Brede Kristensen and Ada Lum
Published by IVP
Price £1.95



The Church today is discovering the value of group study for a deeper insight into the teaching of the Bible and an understanding of the Christian faith. Such groups however can often be at the mercy of those who would press their own interpretation on the other members of the group. Sometimes even the study material provided for such groups forces the discussion along a pre-conceived route to a foregone conclusion.

These studies however, I found very open and helpful. They are the product of writing workshops during student conferences edited and changed after being field tested in different countries.

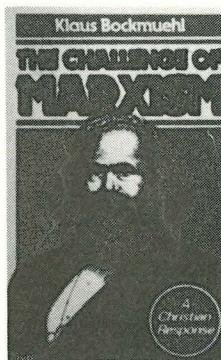
The first part is divided into three sections: a basic study of the Christian faith; the answers to questions people asked Jesus; and the possibility of faith for the many different types of people who came to the Lord.

The second part, divided into four sections, concentrates on the person and ministry of Jesus – for the main thrust of the studies is that if anyone is to understand Christianity they must begin with an understanding of the Jesus of the four Gospels.

Each passage studied has a helpful introduction and notes for the group leader. The main contribution though is a series of questions designed to open up the teaching of each passage and its meaning for us today.

With its introductory 'Guidance for Group Leaders' and its Word List at the end, I believe these studies will find a ready acceptance in our churches as a basic introduction to the study of the person of Christ and the Christian faith.

THE CHALLENGE OF MARXISM
by Klaus Bockmuehl
Published by IVP
Price £1.95



In this book Klaus Bockmuehl examines the ways in which Marxism challenges Christianity and what defence Christians may give in reply. In countries which do not have a Marxist government, Marxism is often seen as the alternative ideology to Christianity and for this reason it cannot be ignored. The author describes it as a secularized version of the kingdom of God, demanding full commitment and having a powerful eschatological vision. Marx's critique of religion is studied carefully in the book and the author sees in it some valid criticisms of the churches both in Marx's time and our own. However, many

NOTES TO USE WITH YOUR PRAYER GUIDE

Japanese agricultural missionaries (4 June) have now left Khulna and the work is in the hands of the local Christian council.

Miss E M Maltby (20 June) has died.

Santo Antonio de Platina (24 June) has just got a new Brazilian pastor.

VGL

of Marx's criticisms were false and he was wrong in ascribing importance only to material things. He believed that man must be free from the chains of religion and he made his 'saint' Prometheus who defied the deities and said, 'I hate all gods.' This is where Marxism and Christianity must inevitably clash as, in the author's words, 'Marxism stands . . . for a comprehensive world view to which atheism is an important presupposition.'

Both Marx and Christ spoke of making new men, but their understanding of this term is different. The author makes the point that Marxism, unlike Christian faith, has no adequate answer to the problem of sin. It deals only with man's conditions and not with his soul. The book is interesting and fairly easy reading and makes many valid points on its subject. However, the author frequently blurs the distinction between the theory propounded by Marx and the practice of Soviet rule, while claiming, on the other hand, that Christianity should not be judged on the shortcomings of Christians. He also oversimplifies the complex area of Christian ethics in its comparison with the Marxist alternative. He claims that Christians 'trained in the Bible' (whatever that means) 'would find it irresponsible to do evil in order that good may come of it', whereas in fact this is one of the most persistently problematic areas of moral philosophy.

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Nairobi in Kenya, East Africa, is to be the venue, in August of this year, for the fourth Assembly of the African Churches. There, 90 million Christians in that continent will be represented by some 500 delegates from the 118 Church bodies associated with the All Africa Conference of Churches (AACC).

So far 53 of the member Churches have indicated that they will be sending delegates to this Assembly. The theme which those going to Nairobi will consider is, 'Following the Light of Jesus Christ.' At the first Assembly held in Kampala in 1963 the dominant note, understandably, was 'Independence'. This was the hope of so many nations in that vast continent. By 1969, when the Conference met at Abidjan, the concern of those present was summed up in the theme, 'Development'. Then, when so many countries in Africa which had been subject to colonial rule, found themselves independent and able to exercise self-government, the mood for the third Assembly of the Conference held at Lusaka in 1974 became 'Liberation' and voices were raised calling for a moratorium.

The African nations — an increasing number of them — were experiencing the stimulus, new to them, of self-government and it was surely natural that the thought should arise that the Church in those countries should likewise be independent and self-governing. This, of course, had been the goal of all the work undertaken by the BMS from its inception right through the years. But what those voices raised at Lusaka did not appreciate, or failed to make plain in calling for a moratorium in the sending of missionaries from the West, was that partnership in mission is not a negation of independence nor the denial of self-government to the Church.

The experience of the BMS following that 1974 Assembly had been that those Churches with which we have, for over one hundred years, been associated in Africa, while enjoying their independence and while being fully self-governing have, nevertheless, refused to echo that call for a moratorium. Indeed they have made urgent and repeated pleas for more missionaries to share with them the work of the gospel and the ingathering of a harvest that is ripe for the sickle. The fellowship in the gospel between ourselves and our African brothers and sisters in Christ has grown deeper while the Society has gladly left in the hand of the African Church the placing of missionaries and the decision as to what work should be attempted and what work should be left.

The Rev Maxime Refransoa, the new General Secretary of AACC, has referred to Africa as 'the continent of permanent crisis' and this coming Assembly is expected to be a most crucial one for the life of the Church in Africa. For a number of years now the AACC has been plagued by a major leadership and financial crisis, and this Assembly will be trying to resolve the problem. It will be giving its attention to healing and reconciliation within the Churches and the African countries. It will discuss pressing political, social and economic issues. A fund-raising project will be undertaken to enable the completion of their new conference centre and the AACC is inviting all its member Churches to set aside one Sunday each year for prayer and giving in connection with the work of the Conference.

In thinking of the work of the Church in Africa it is a cause of great rejoicing that the Society was invited to be represented at the Centenary celebrations of the Evangelical Baptist Church in Angola, and that hope was expressed by many that the BMS would once again send missionaries to share in the witness to the redeeming love of Christ in Angola.

SOMETHING TO CELEBRATE!

by Phyl Gilbert
(compiled from her correspondence)

It was on Thursday afternoon 29 January, that I received a letter from Mission House, London, 'would I please go to Angola to represent the BMS at the Centenary Celebrations in Mbanza Kongo (San Salvador) from 9-16 February?' That same day Pastor Nkwansambu received a radio message from Kinshasa asking him to represent the Baptist Community of the River Zaire at these same celebrations.

It was quite impossible for either of us to leave before the Monday to commence the difficult task of obtaining a visa. Meanwhile we got all the local preparations done, like vaccinations etc, then early on Monday we set off for Kinshasa. One thing was certain. If we managed to get done everything which needed to be done in one week, then it would be an absolute miracle. It would be difficult enough in an ordinary week, but this was particularly inopportune because the Wednesday was a national holiday in Angola and on the Thursday the Ambassador was due to meet President Mobutu of Zaire. Added to these obstacles there was only one flight a week from Kinshasa to Luanda, which left on the Sunday afternoon — and it was full.

The day of miracles is not over

But we were equally certain that if God was in this and that He wanted us to go, then He would work the miracle. We believe that is just what He did do in the friends we met in high places in Immigration, Foreign Affairs and Embassies. I actually got my Exit and Re-entry visa in just one day! It only took another day to obtain the visa for Angola! It was, however, a tiring week involving three journeys by Land Rover from Mbanza-Ngungu to Kinshasa, a distance of nearly 90 miles where we had long waits in offices but it was nevertheless an exciting week culminating on the Sunday morning with the news that because of cancellations we had a seat on the plane. How we praised the God of miracles.

We arrived at Luanda at 7 pm that Sunday evening but had reached there before the telegram saying we were coming so there was no one to meet us. Again God had taken care of that eventuality. On the plane there were grandsons of an old friend and a daughter of another friend. These had been met by relatives and friends who came to our rescue. They telephoned the General Secretary of the Evangelical Baptist Church in Angola, Pastor Timoteo and went to the house of the Bible Society's Secretary, João Makondekwa so by 11 pm we were being entertained to a fine meal prepared by Mama Pastor Timoteo. The Secretary and his wife live on the ninth floor of a high rise block of flats, one of many in the centre of Luanda. To some this flat would appear large but the

Timoteos have to share it with their married daughter and her four children, together with Pastor Rodrigues, his wife and four children, plus occasional visitors, and pastors visiting the capital from the interior.

In a large empty shop underneath the flats where Pastor and Mama Timoteo live, a Baptist church meets. Although the shop is large it is far too small for the enormous congregation which gathers there to worship, so two services have to be held each Sunday morning.

An enthusiasm for advancement

This is not the only Baptist church in the capital. Thousands of young people and many families have settled in Luanda during





Young and old joined in praise

the past few years and with a great vision for the future, the Baptist community has seized the opportunity this gives.

It is thrilling to observe the zeal and initiative with which the church leaders have established four centres for worship in so short a space of time. To the one beneath the flats must be added another in the Palanca district near the airport. On a large plot of land the church building is already up to roof level and a pastor's house is being built. Then near the sea at Samba a temporary building is in use and Tata Kwanzambi who formerly worked in the laboratory at IME Kimpese, is a lay leader. The fourth fellowship at Petro Angola has been given a large site by the government, on which there are workshops and other buildings. There are ambitious plans to create a Church Centre here, with a bureau (office) together with a house for Alvaro and Linda Rodrigues, a guest house for visitors and a large church building. With great determination and courage they face the hard task of raising large sums of money and then erecting these buildings. It was thrilling also to meet many old students from Ngombe, Kimpese, IME and other places in Zaire, who now, having returned to Angola, were helping with integrity and zeal, to reconstruct their own country, each one of them holding a position

of trust and responsibility in government departments, hospitals, schools or businesses. On the Tuesday morning early, we left Luanda for Mbanza Kongo. The road, quite good at first, soon deteriorated and for the last few hundred kilometres was badly in need of repair so it was only just before midnight when we at last arrived. Mbanza Kongo had been chosen for the celebrations because it was there that George Grenfell and Thomas Comber, the first missionaries, had arrived in 1878. When we arrived at near midnight only a handful of friends ventured out to meet us, but they made up for it next morning with a royal welcome and it was so good to see again people like Mama Helen Rodrigues in whose home we used to hold worship in the difficult days when public worship in protestant churches was banned.

The villages have disappeared

As we journeyed to this town it was most noticeable how, unlike the former days, very few villages were to be seen along its route. It seems as if the big centres have drawn the people away from the country to settle in or near the towns.

When, in 1975, the refugees in Zaire were able to return to Angola it was estimated that membership of the Baptist community

was about 8,000. Today there is a church membership of over 24,000 and the Church, very much alive, is growing still. As the days followed, every flight — passenger or cargo plane — brought more delegates. The government loaned large lorries to bring hundreds more, some having stood in the back of them for 24 hours or more! They were very tired and smothered with dust, but they came singing as only Africans can.

Our old hospital building has been patched up and is used now for a government nursing school. But it was the church building which really made me stop in wonder. They were determined to make it look welcoming and they had worked, oh so hard. The roof is patched and repaired. The floor is repaired and new windows and doors fitted. They had even put glass in the front and rear windows, and of course, whitewashed the building inside and out. Even two aged members like Tata Moniz and Mama Kati Tusseuo were trying so hard to cut the grass and tidy up around their *lopangu* (plot of ground) lest they let down the general air of welcome.

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SOMETHING TO CELEBRATE!

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Prayers on the first morning, conducted by Tata Nimi of Bembe, were very appropriately based on John 16:33. 'In the world . . . but be of good cheer, I have overcome the world,' so very meaningful for the church in Angola.

The building was too small

As more and more delegates arrived there was nothing for it but to carry the benches and seats outside for there was no building into which so many could be crammed. But where should the meeting be sited? There was so little space and what space there was had no shade because the Portuguese had felled most of the trees. Feeding this mass of people was no easy task either. For one thing there had been no water on the 'mission' for months and all the old water tanks were broken. In this respect the government was a great help by sending a water tanker each day to fill up large drums. They gave five cases of fresh fish each day as well, for the celebrations. The delegates also had plenty of *luku* (manioc flour pudding) and some meat.

By Thursday afternoon the Kibokolo contingent had arrived and the plane from Luanda brought the Central Choir — would any African celebrations be complete without the choir? That plane also brought João Makondekwa with the news that another 200 were stuck in Luanda having gathered there from Beu, Damba, Nsoso and other places but unable to get transport on. Those already in Mbanza Kongo were asked to pray that a means be found for transporting these brethren who had already travelled hundreds of miles and paid a lot of money to get that far. The prayers were answered. They eventually arrived on two very large government lorries.

The generosity was overwhelming

We met most government leaders and were cordially received, but I came up against one snag personally. I had hoped to change



Singing hymns of glory

some travellers cheques in Mbanza Kongo in order to keep our Zaire representation solvent, but this proved impossible. What could have been an awkward situation was redeemed by the sheer loving generosity of the Angolan people. It was overwhelming. They gave us over £60 in money. The old people of Mbanza Kongo gave a sheep and there were lots of chickens, peanuts, eggs, fruit and tins of food.

There does in fact seem to be no shortage of basic food in Angola and prices are reasonable. The people work hard to grow things and manioc, vegetables and fruit seem plentiful. Everyone who works has a ration card and it is only by means of these that they can buy, in government shops, any food they do not grow. The rich and poor are treated alike and nobody seemed to be starving. Education, medical care and other services are free and in most places I felt the people were better off, regarding food, medicines, etc, than those in Zaire.

But back to the Centenary Celebrations. The first Welcome Session started at 10 pm! There were a number of reasons for the late start. We were waiting for more people to arrive. We were also waiting for government permits to obtain wire and lamps. Then we

had to install lighting over the area where the meetings were to be held, but in the end it all began.

I was introduced as the representative of the BMS who had come all the way from London! Pastor Almeida Sebastião, who is in charge of the Nova Caipemba area spoke on John 3:16. He used Kikongo and Portuguese and this was followed by people bringing greetings from various areas. Saturday morning prayers were led by Pastor Nkwansambu who gave an excellent message, profound and encouraging based on Luke 24:13-33.

Afterward a *défilé* (marchpast) took place with banners, choirs, young and old, pastors, old students — everyone marching and, above all, singing. There were present representatives from the Roman Catholics, of the government and other sections in attendance.

The past was re-lived

An historical outline was given by Pastor Timoteo and I was asked to speak on behalf of the BMS and missionaries who had worked in Angola. The Luanda Central Choir — three of whom had toured Britain with the Kitega choir — livened things up



Women prepare the food



Joy is on their faces

The main meeting on Sunday started at 11.0 am and went on throughout the heat of the day until after 3.30 pm, but no one left. Rev Alvaro Rodrigues, using Luke 4, spoke on Christ's programme for mission and outreach and the Church's responsibility today.

I felt greatly encouraged about the Church in Angola and quite unafraid for its future. There seems to be so many fine leaders and such faithful Christians in so many places. The needs, of course, are very great. When they returned from exile in 1975 they discovered that only two church buildings were left standing. They had very little money, equipment, seating, or even communion cups, but they set to with great enthusiasm and determination to make good the deficits. There is a fine spirit of co-operation between the old *mbuta* (leaders) and the younger pastors. Alvaro Rodrigues is doing an excellent job in the area of communication and Christian literature. It was he who produced a Centenary Booklet to mark this special occasion, but literature at all levels and for all departments of the church is a top priority.

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(Montage) Scenes from the celebrations

SOMETHING TO CELEBRATE!

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Missionaries are still needed

So many people in so many meetings expressed a desire for missionaries to work alongside them once more. The need is there and there is no doubt that there would be a very warm welcome, but I felt that, with the quality of leadership the Church has, it can stand on its own feet and go ahead with evangelism. However, there are areas where participation and co-operation are needed. Our help would be most useful with theological education, with office

'know-how', with literature work and maybe with medical work if this is allowed by the government in the future — as they think it will be — especially in the area of preventive medicine.

We had hoped that on the return journey we would be able to travel the short distance from Mbanza Kongo to Songololo by road to avoid the long journey down to Luanda but this was not permitted. The rules are, if one enters the country by air via Luanda that is the means and the route by which the exit must be made. We learned that hundreds of people who had wanted to share in the celebrations and had tried to come from Kinshasa and other places via Songololo were turned back at the frontier. It would have been much cheaper to travel that way but we are glad we did not try. A message came to us early on Tuesday morning that we were being taken back to Luanda on a cargo plane. We packed quickly and rushed to the air terminal and there we had to wait from 9.30 am to 2.30 pm for

the plane to arrive.

To mark the celebrations the Zaire friends had given hundreds of tee-shirts printed with the *Igreja Evangélica Baptista em Angola* (IEBA) emblem with a cross and a Bible and the slogan, *Centenário 1878-1978* printed on the front.

It would take pages to mention all the people we met, and to detail the wonderful welcome we were given. The general feeling of all who went was of tremendous hospitality and welcome together with a spirit of hopefulness and enthusiasm among the Angolans who are determined to build up their country and their church, to train their youth and to worship and witness together.

IT WAS WORTH THE WAIT

by David Norkett

For five Zairian couples, Sunday 13 July 1980 was a great day, a day to which they had long looked forward. It was the day that citizens Balonga, Mojiki, Longomba, Lumo and Yenga, graduated from the *Ecole Baptiste de Théologie* (EBT), the pastors' training school of the *Communauté Baptiste du Fleuve Zaire* (CBFZ) at Yakusu. Four of these men had come to the School with their families in September 1973; one couple had started their pastoral training even earlier.

The academic year 1973/74 had begun with great promise. For the first time EBT was

under the leadership of an African Director, backed by three very capable missionary colleagues. But the year proved to be a traumatic one. One missionary teacher died of blackwater fever, another returned permanently to England because of ill-health and the Director seemed more interested in money and politics than in training pastors. Contributions from the CBFZ districts were not sufficient and funds ran out before the end of the school year. In May 1974 EBT was closed. Of the seven first-year students, one died later that year and one transferred to a secondary-school course although four began working as assistant pastors in rural

parishes, a practical stint of great value that was to last three years. For a period it looked as if EBT might not be re-opened at Yakusu. Then in May 1977, the General Assembly of the CBFZ decided to send Joan Maple from Bolobo with David and Mary Norkett from Kinshasa to restart pastor training at Yakusu under the enthusiastic and dedicated leadership of a recently retired BMS missionary, Winnie Hadden. She returned to Zaire for a year at her own expense. So the theological school opened again in

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David Norkett with some of the students

IT WAS WORTH THE WAIT

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November 1977 with an all missionary full-time staff and with the invaluable part-time help of two experienced Zairian pastors from the nearby city of Kisangani. But ministerial training in modern Africa should not be so dependent on missionaries and we have been more than pleased to have a full-time African pastor-teacher at EBT since September 1978.

Studies were resumed

I shall never forget the joy and relief with which the five EBT students welcomed us when first Joan then Mary and I arrived in Yakusu in the autumn of 1977. At last,

after three and a half years they were back at theological school. In the circumstances I could even forget being hailed by one of them as 'liberator'. Our first prayer meeting was a very poignant one as the students thanked God fervently for answering their prayers in re-opening the school. During the next three years almost every prayer at the weekly meeting began with the words, *Seigneur nous te remercions* (Lord, we thank you). Each week during those years the students had a full timetable of lessons on Monday through until Saturday morning and did a lot of practical pastoral work in Yakusu and local villages. In their final year

and a half they worked hard to produce short theses on subjects ranging from, 'Baptism in the New Testament' to 'The Church and healing in the Upper Zaire Region'. The men and their wives spent many hours in their gardens growing enough food to supplement what they could buy with their small weekly 'ration' of money. The wives had biblical and practical lessons three afternoons a week. Each family, some with five or six children, lived in two or three small rooms without electric light or running water. Nearly all of them suffered at one time or another from various fevers and intestinal worms. During their four years at EBT the men had no less than seven missionary and seven African teachers most of whom only taught them for one or two years.

It is little wonder that during their final year those five couples were literally counting the days to the end of their training — the figure was chalked up on the blackboard at the beginning of each morning. When Mary and I returned from furlough in the middle of May last year, the magic number was about 45. It leapt up to 60 when I explained at our first meeting with the students that Graduation Day would have to be in the middle rather than at the beginning of July. This gave me about six weeks to dash through Romans and teach short courses on eschatology and Kimbanguism before the final exams. Paul's letter to the Romans was a useful reminder to us of the basics of evangelical theology. Eschatology is an area of doctrine that fascinates many Africans; people here often have questions about life after death, resurrection, heaven and hell and the end of the world. Kimbanguism is an important religious movement originating in the healing and preaching ministry of an African Baptist catechist in the Lower Zaire region in 1921. From this has grown the '*Eglise de Jésus Christ sur la Terre par le Prophète Simon Kimbangu*', (The Church of



Family responsibilities for the students

Jesus Christ on earth through the prophet Simon Kimbangu) the largest of many hundreds of independent (non-mission founded) churches in Africa. The leaving men were full of questions during these courses. They probably realized that in a few weeks they would be out on their own in large rural parishes with only a handful of books with no theological teachers and senior colleagues close by. One example must suffice. When we came to Romans 6:12f ('Sin must no longer rule in your mortal bodies . . .') one of the students asked what the church should do about converted prostitutes. Prostitution and unemployment are rife in towns and it is difficult for such ladies to find a suitable job when they become Christians.

Handel in the Upper River

The intensive teaching of those last few weeks of pastoral training was relieved by a daily practice of the Hallelujah Chorus in which the leaving men were joined by the second year students. It took four weeks to learn the words — which Mary translated into Lingala — and the music by heart, men and ladies separately. Then two weeks to Graduation Day all four parts were put together and amazingly it worked. The rest of Yakusu mission began to know the music and little groups of children could be heard singing as they played, 'Hallelujah! Hallelujah! *Mpo Nkolo na nguya, Ye mokonji.*' ('For the Lord of Power, He is King . . .', i.e. 'For the Lord God omnipotent reigneth'.) Despite that, people did not tire of Handel and were enthusiastic in their praise after the Graduation Service. One man even said he had travelled over fifty miles to hear it!

The graduation celebrations began with a football match, EBT versus Yakusu Old Boys. Despite looking resplendent in brand new cherry red shirts, with 'EBT Sport' emblazoned in white capitals (a gift from a supporter in Norwich), we lost 2-0 to



Beating the drum at Yakusu

the visitors from Kisangani. We learned afterwards that one of them had been a professional footballer.

Over the weekend our Zairian full-time teacher, Pastor Lituambela, worked wonders in organizing food and lodging for guests and in conducting the Graduation Service on the Sunday morning. We had been worried that this might be a marathon (as special services in Zaire usually are) and more to the glory of man than to the glory of God. But the service was worship as well as ceremony, and lasted for only two hours despite three speeches, a sermon and several choir items. In his message, Pastor Mokili, the Regional Secretary of the CBFZ used a memorable visual aid to illustrate Jeremiah 1:7 '... go to the people I send you to and tell them everything I command you to say.' He called

the five leaving couples out in front of the large congregation and tied a thin piece of creeper round the right wrist of each man and each wife. Such a sign used to be worn by tribal messengers as a mark of their chief's authority and to remind them to deliver their message accurately and without delaying en route. To the five couples it was a vivid reminder of their calling and responsibility to be faithful messengers of the Chief of chiefs.

The finery gives way to working clothes

The leaving men looked very smart in new black suits (considered clerical dress here) and their wives were lovely with special intricate hairstyles and dressed in beautiful cloth that Mary had bought for them in

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IT WAS WORTH THE WAIT

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Malaysia. It took nearly half an hour after the service for all the photos to be taken, before the leaving students, the EBT staff and many guests sat down to a meal prepared by the 4th year wives and served by the 2nd year men.

And then, within a few days, the five 4th year families left. Mojiki, the student from the Equator region several hundred miles down-river was the first to go, packing his family and possessions into a Volkswagen Kombi to take them to Kisangani to catch the weekly river-boat. The other four families left on three different evenings in large canoes crammed with people, trunks, bundles, pots, pans, tables, chairs, mattresses and poultry. One duck was even sitting on a clutch of eggs in a cardboard box. I was sad to see the canoes floating off down-river into the twilight. These families had been at Yakusu to welcome us when we had arrived here three years earlier. They had been our close friends. A few days later, our colleague, Joan Maple left too, for furlough, in the knowledge that she would probably not return to Yakusu. The General Assembly of the CBFZ have asked her to go back to Bolobo to teach at the Bible Institute there.

But the work goes on, both for EBT and those who have left us. Pastor Lumo has a parish in the plantation town of Yangambi. He writes of an encouraging increase in attendance at morning prayers since his arrival. Mama Lumo says that local Christians have brought them so much food that she has been able to rest from gardening and she and her husband have grown quite fat! Pastor Balonga wrote of an enthusiastic reception in the large rural parish of Kombe, in the Yalikina district where well over 700 church members gathered together for the first communion service he led. Pastor Mojiki has given us little news of his welcome except to say it was 'satisfying' but wrote of his joy at being present at President



The School from the river

Mobutu's 50th birthday celebrations in Lisala, when the CBFZ regional secretary was presented with a minibus for the work of the church. Longomba and Yenga have written at greater length and of difficult initial pastorates. Pastor Longomba is based in the small town of Mombongo on the outskirts of the CBFZ Upper River Region. He has made some good contacts with local state authorities and saw-mill owners and in a few months has been able to erect a large wooden chapel. But there are bitter divisions in the church in his large parish where pastoral oversight has been neglected in recent years and another Protestant denomination has started work. Longomba has been threatened with witchcraft and physical violence.

Pastor Yenga, though the most intellectual of the leaving men, has been called to the very undeveloped rural parish of Bokondo in the Yalembe district. When he arrived there with his family after trudging through several miles of swampy land, he found church members but no church building, no church funds, no pastor's house, no church bicycle and a state dispensary with no medicines. The parish is renowned for its palm-wine drinking and in a recent letter he writes that some secondary-school children arrive in class drunk in the mornings. But Pastor Yenga gives thanks that he has been able to establish the habit of morning prayers in the Bokondo schools, that several pagan teachers are now interested in the Gospel and that 30 converts have recently been baptized. At the end of his first letter he wrote, 'My joy is, that being the first

pastor in this parish, I will lay the foundation stone. Don't forget to pray to God many times for us, for we have so much need of his Holy Spirit in everything.' All five men repeat this request for our prayers in their letters.

Training taken to the villages

Meanwhile, back in Yakusu, the work of EBT is growing. From August to November 1980 we worked hard to erect a new building to house five more student families. At the end of January 1981, nine new families arrived, giving us a total of 19 ministerial students, from all six regions of the CBFZ, of which ten are in their third year. We are thrilled to have another BMS couple with us now, Chris and Christine Spencer, both gifted and experienced to help in the teaching of the theological students and their wives. We have a good second-hand Land Rover which has enabled us to begin an extension programme of regular biblical and pastoral training. This will be mainly for the hundreds of village catechists and deacons on whom much of the work of the church depends in our eight Upper River districts of the CBFZ. Other things we pray for and look forward to are the eventual choosing of an experienced qualified African pastor to take over as Director of the EBT and for an increasing share of the School's budget to be met by the Zairian church. Then perhaps Mary and I too will be able to leave the *Ecole Baptiste de Théologie* thankful that God has enabled us to serve there. It has been such a worthwhile experience to help train pastors for the Lord's people in Zaire.

NO ONE ELSE CAN DO IT

by Alison Wilmot

In November 1980, I returned to this country following two years of short term service at the Christian Hospital, Chandraghona. In those two years I saw life from 'the other side'. I was made very aware of the powers of evil and how they can be felt in a place where Christianity is very new. Also I experienced a deeper, closer fellowship with other Christians, which I had not known before, and the power and support of this fellowship helped me to cope with life there.

I felt that God had called me to be a nurse/midwife at Chandraghona after equipping me through my training courses. As an RSCN,

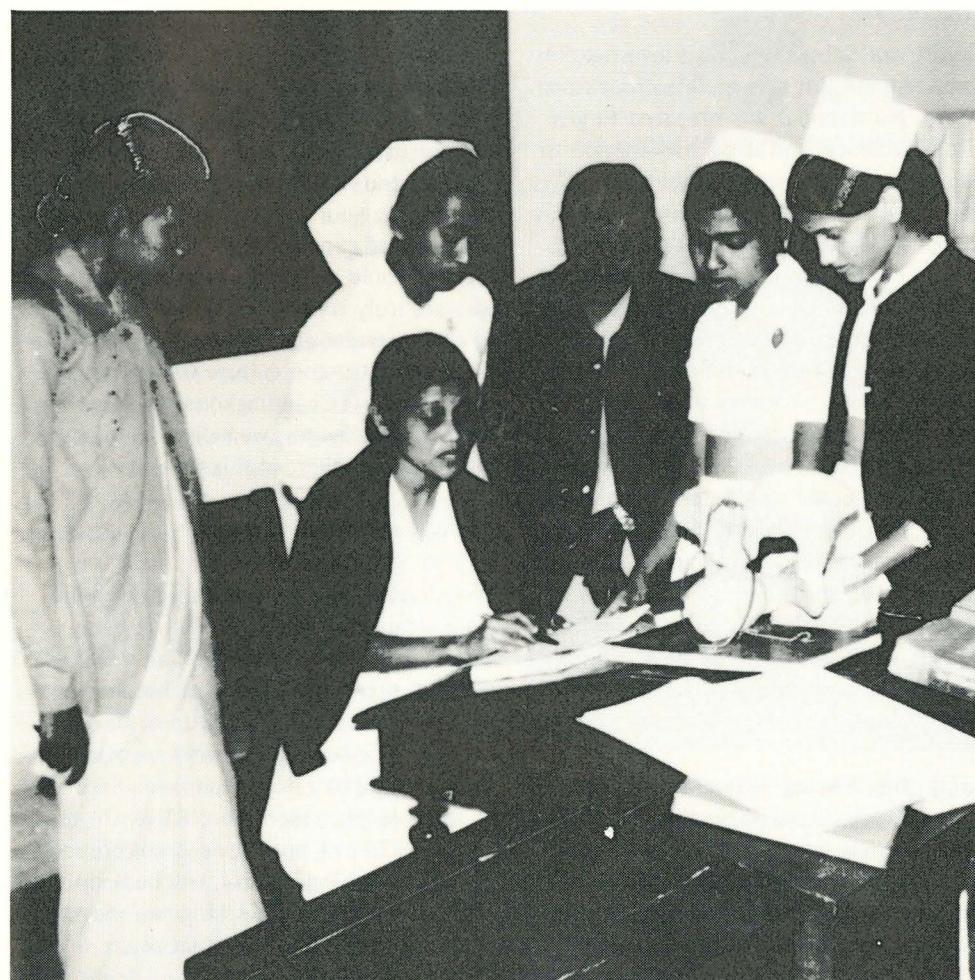
SRN, SCM, with seven and a half years nursing behind me, I went to Bangladesh. I decided that I would go without any preconceived ideas as to what it would be like, because I knew that it was going to be very different from anything I had ever known before. So I arrived at the hospital in November 1978 wondering just what were going to be my experiences over the next two years.

Trying to find the right niche

My first year was really quite difficult as I was uncertain exactly what my role at the hospital was. It soon became clear that one



not only fulfilled the role of nurse/midwife, but undertook administrative responsibilities and some jobs which only a doctor would be allowed to do in Britain. All this was a bit frightening until I realized that there was probably nobody else in Chandraghona who could do it. This was where the fact of being a Christian, alone, gave the strength to undertake these tasks, knowing that there was a power far superior to mine enabling me to do it. The student nurses I worked with were a lovely group of young people. The majority were from Christian homes and having their first taste of working in the 'big wide world'. For many it was a time of trying to understand the Christian teaching of placing a value on every life. Sometimes we (the missionaries) wondered if they really understood this. It seemed as if they would never call us at the right time when a patient's condition became critical. It was hard for us to accept when we came too late, maybe, to save a life. I had to realize that although these were young Christians, they were also Bengalis. Their culture was very strong and we could not ignore the effect it had in their life. Death was a part of living and if they became heart-broken over every death, then theirs would be a permanently heart-broken nation. This was no excuse, however, for not taking them to task each time, and trying to instil into them the importance of watching and caring for the patients very thoroughly. For two years I did this and it was only on my very last working night at the hospital that I saw the reward of my labours. A young student nurse came to me after having diligently cared for a very sick child all that night and she was concerned because this child had died. She saw that we could care for that life, even though it was but the life of a child, albeit a very sick one.



An anatomy lesson at Chandraghona

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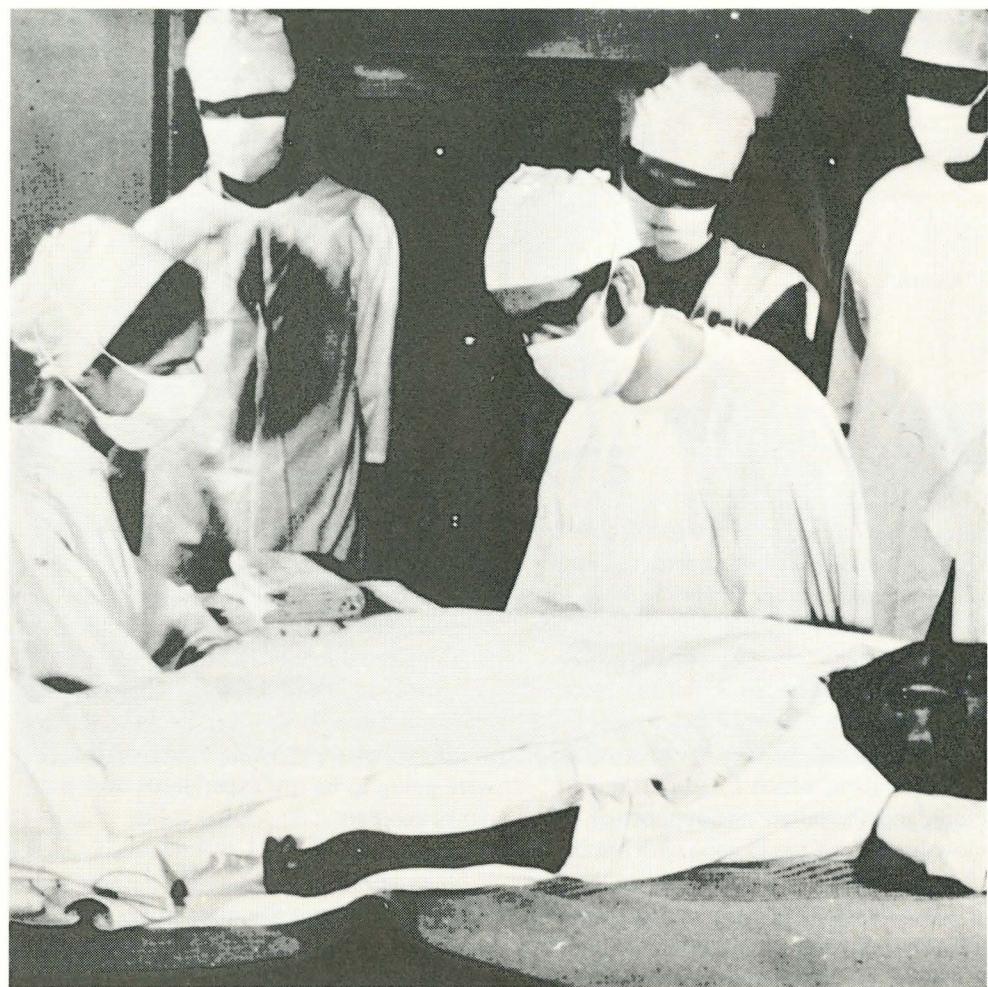
NO ONE ELSE CAN DO IT

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I believe that the care given in our hospital to all our patients, is far and above that given in government hospitals. This was confirmed by our constantly overflowing Outpatient Departments and Wards. People came to us because they had either heard or had already experienced the care, attention and love to be received at the hospital. The standards at Chandraghona may be very different from standards in the UK hospitals, but, according to our patients, who came from every social class from the very poor to those in government circles, there was a very high regard for the standard in our hospital. Part of our work has been to make sure that these standards are maintained. Many things happened at the beginning of my second year, which made it very different from my first. For one thing it was easier having a better knowledge and application of Bengali. Jean Westlake had returned from furlough to her position as Nursing Superintendent, and having Jean back helped me to define more clearly my role in the hospital. Also at this time the life of the hospital progressed and we opened a midwifery training school. I had the responsibility for writing the procedure that we would all follow for practical midwifery care, and was soon teaching paediatrics in the classroom. No one was more delighted than myself to hear recently that our first group of students achieved a 100% pass rate.

A cloud overshadowed us

It was at this time, too, that as expatriate staff working within the hospital, we were aware of rumours circulating in the local bazaar as to how senior national colleagues in responsible positions in the hospital were being named as accepting bribes for carrying out treatment and tests for certain patients. We were very concerned that this was damaging the Christian witness of the hospital in the area. We made our concern known at Council meetings and asked for a thorough investigation by the Baptist Sangha



In the theatre

(Union), our ruling body. This investigation was carried out but no concrete proof came to light. No national was prepared to give written evidence, and if we had wanted to bring action against any member of staff, there was no supporting evidence to carry it through. It was a very difficult problem, as we were coming into direct confrontation with the forces of evil at work where the Christian witness of the hospital was at stake. We had to bear in mind several things. First, we were in a country where what was happening would have been perfectly acceptable in a government hospital yet as Christians we could not let this go unheeded. Second, the chief person involved was under pressure from other directions, which did not, of course, absolve him from his wrong, but explained partly why he was involved. Third, if we withdrew from these troubles what help would we have given towards putting them right?

During this time of difficulty, we were drawn, as a missionary community, a lot closer together, as we prayed for some of our colleagues involved in the meetings and discussions. All we could do was to ask God to lead us in the right direction and to pray for our national colleagues involved.

There was much to be resolved, but we all felt that our calling by God to be at Chandraghona still stood, and that He wanted us working in the midst of the problem and not out of it. We believed, and still do, that our presence there, especially after we had expressed our position in this matter, would help those national Christians who are truly trying to lead lives acceptable to Christ, under great temptations because of the country and culture in which they work. As I left Chandraghona, the issue was still to be settled but we believe that God is making moves there at this time.

The way out of the darkness

So, to conclude, I feel I must say Chandraghona Christian Hospital is still a place where the work of God is being carried out. These local rumours have not affected at all the increasing number of patients from the very poor up to those in the high income brackets, who are attending the hospital every day. What is required of us all, is to pray even more diligently that the forces of evil, and we need not pretend that it is anything but this, will be bound in Jesus' name, so that His kingdom may be extended by His people in that place.

VISAS GRANTED...

TO GEE AND MAGGIE HEMP

Gee and Maggie Hemp who had been waiting for visas for many months, were able at last to go to Brazil in April. They were married in 1977 and had been involved in the leadership of Boy and Girl Covenanter groups.

Born of Christian parents, Gerald attended Langley Free Church from an early age and joined the Boys' Brigade. He later made a personal commitment to Christ and was baptized in 1971. Since leaving school he has undertaken a business studies course and also studied cost and management accountancy. He later fulfilled a desire to work with people and became a probation officer.

Maggie also comes from a Christian family. She became a Christian herself at a Junior Christian Endeavour meeting and on moving to Shoeburyness Baptist Church she attended the Girls' Brigade. She was later baptized at that church. She qualified as a teacher and taught English and drama at Quarrendon County Secondary School.

One of the greatest influences on their lives has been the BMS Summer Schools, where they met and where they have been challenged to offer for service overseas. At the end of April they went to Brazil with a view to becoming houseparents at the hostel for missionaries' children.

...AND DAVID AND PATRICIA HOLMWOOD

Visas have also arrived for David and Patricia Holmwood, who are going to Brazil. They both became Christians and were baptized while they were teenagers. After their marriage in 1961, they became involved with missionary groups and in 1971, God called David from industrial management to the ministry. He and Patricia learned much in the student pastorate at Stockwood Free Church on a new housing estate, near



Gee and Maggie Hemp (above) David and Patricia Holmwood (below)



to Bristol College where David was studying. Later they went to Fillebrook Baptist Church in East London, which extended their experience in many areas and deepened their commitment to Christ. Patricia was involved in social work there with a sheltered housing scheme and the local hospital.

David received his ministerial certificate at the Annual Baptist Assembly, but at the BMS rally he felt called to serve in Brazil. Their acceptance by the BMS confirmed this calling. They left for Brazil at the end of April.

NEW SCOTTISH REPRESENTATIVE



At the Annual Members' Meeting in London, Angus MacNeill was presented as the new Scottish Representative. He has previous links with the BMS as he served in Zaire for 13 years. He was baptized at the Union Grove Baptist Church in Aberdeen in 1949 and studied at the University and Baptist Theological College in Glasgow before completing missionary training at St Andrew's Hall, Birmingham. He went to Zaire in 1960, at a time when Independence was in the air, but was designated to Bolobo which escaped the chaos that immediately followed the declaration of Independence. In 1962 he returned to England to marry Dr Carolyn Ritchie and then after a period of language study in Grenoble, they returned to Bolobo where Angus became the headmaster of the Secondary School and Carolyn worked in the hospital.

However, they were compelled to leave, along with other missionaries, because of political instability and moved to Kinshasa where the course at Bolobo Secondary School was continued. In 1967, they were able to return to Bolobo and in the following year, Angus MacNeill became the Director of the EBMF Bible School. In 1969 he returned to Kinshasa in the capacity of the BMS Field Secretary for Zaire, in which he remained until 1973, when he returned to England, having 'worked himself out of a job'. Since when, he has been the minister of Kilmarnock Baptist Church until his recent appointment as Scottish Representative.

NEW BAPTIST BOOKS

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BAPTIST PUBLICATIONS

Baptist Church House,
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MISSIONARY MOVEMENTS

Arrivals

Rev R and Mrs Connor and family on 2 February from Cascavel, Brazil.

Mrs D Doonan on 19 February from Cuiabá, Brazil.

Miss S Evans on 24 February from Yakusu, Zaire.

Departures

Mrs B Hodges and family on 29 January for Cuiabá, Brazil.

Mr D Sorrell on 2 February for Dacca, Bangladesh.

Rev K Hodges on 17 February for Cuiabá, Brazil.

Rev H R and Mrs Davies and family on 24 February for Curitiba, Brazil.

Rev M and Mrs Amorim and family on 28 February for Curitiba, Brazil.

Deaths

In Glastonbury on 12 February 1981, Rev Frank Waddington Smith, aged 78 (Bangladesh Mission 1932-1964).

In Tunbridge Wells on 24 February 1981, Rev Arthur Alfred Lambourne, aged 94 (Angola Mission 1913-1952; Zaire Mission 1952-1955).

In Worthing on 4 March 1981, Gladys Constance Parris, widow of Rev H B Parris, aged 83 (Zaire Mission 1932-1951).

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (3 February-4 March 1981)

Legacies:

	£ p
Miss W E Bolton	1,000.00
Miss E L Briggs	100.00
Mr E T Burrows	3,149.78
Miss E W Evans	68.49
Mrs G L K Iles	1,060.62
Mrs H J V Johnson	3,440.00
Mr T B Reynolds	1,000.00
Mrs E L Rist	100.00
Miss B Shaw	189.90
Emily Faith Spencer	200.00
Mr J H Stagles	34.24
Miss M G Thorpe	1,000.00

General Work: Anon: £20.00; Anon: £3.27; Anon: £1.00; Anon (Cymro): £38.00; Anon: £80.00; Anon: £15.00; Anon (Stamps): £38.14; Anon (FAE — Aberdeen): £10.00.

Medical Work: Anon (HW): £20.00.

In Perth Royal Infirmary on 13 March 1981
Caroline Scott (China 1931-45) wife of Rev James Cameron Scott, aged 75.

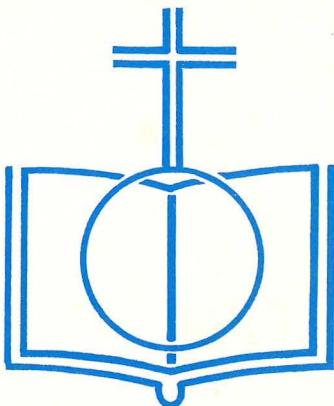
Marriages

Avelino and Ana Ferreira in Brazil announce that their daughter Ruth was married on 5 December 1980 and their son Daniel on 13 March 1981.

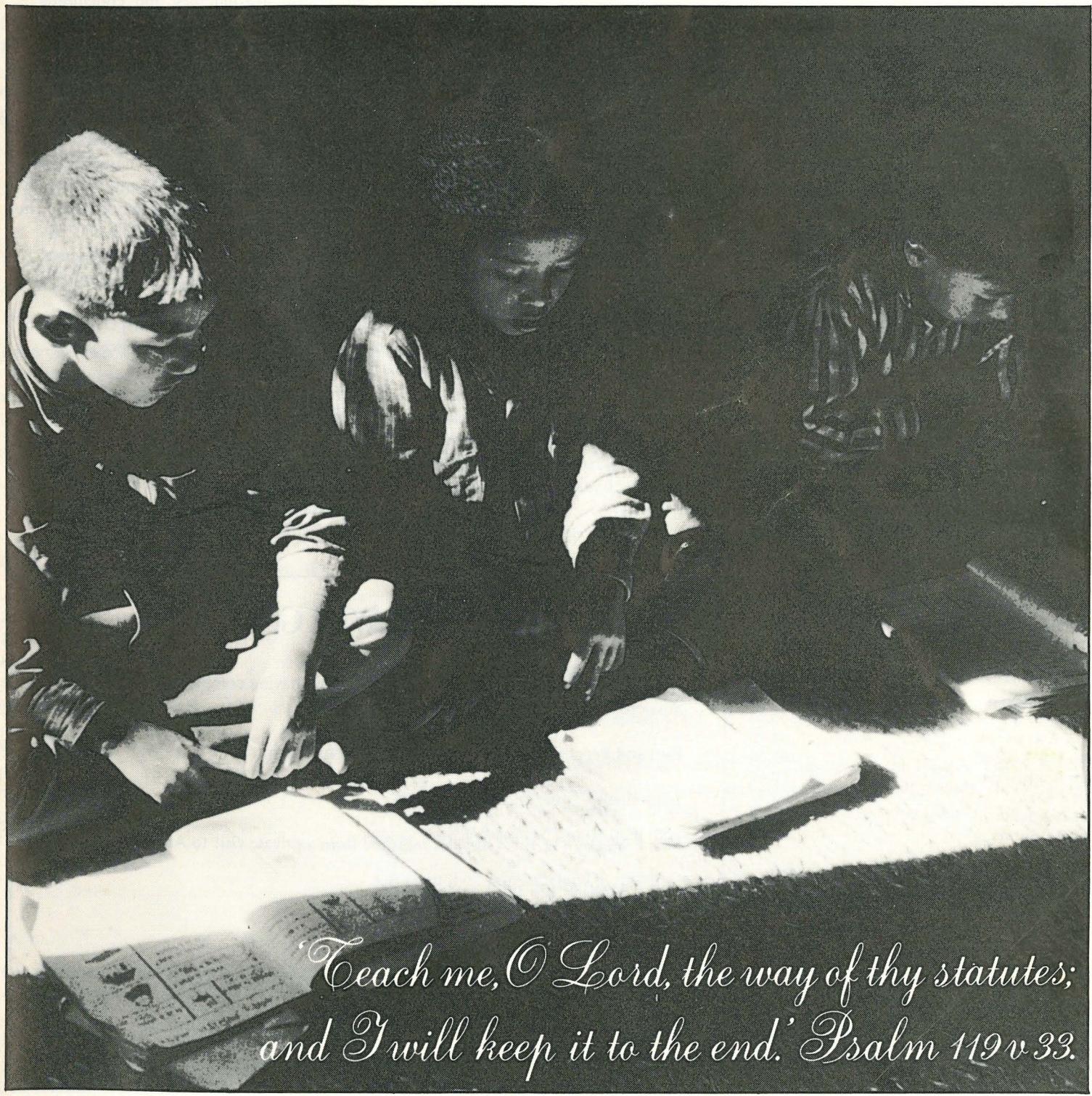
Missionary

HERALD

The magazine of the Baptist Missionary Society



JULY 1981
PRICE 12p



*'Teach me, O Lord, the way of thy statutes;
and I will keep it to the end.' Psalm 119v33.*

BOOK REVIEW

Arrivals

Mrs J Henry on 6 March from Orissa, India.

Miss V Pike on 6 March from Orissa, India.

Miss B Bond on 15 March from Dacca, Bangladesh.

Mr D Sorrill on 18 March from Dacca, Bangladesh.

Mr J Norwood on 24 March from Tondo, Zaire.

Miss W Gow on 25 March from Ajmer, India.

Mr and Mrs P Chandler on 27 March from Bolobo, Zaire.

Rev N and Mrs Aubrey and family on 28 March from Princes Town, Trinidad.

Rev K and Mrs Skirrow on 31 March from Serampore, India.

Rev B Henry on 6 April from Orissa, India.

Departures

Miss A Wilmot on 20 March for Ruhea, Bangladesh.

Miss C Whitmee on 28 March for Balangir, India.

Death

In Bristol on 5 April 1981, **Miss Ethel Maude Oliver**, aged 87 (India Mission 1922-1955).

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (5 March-2 April 1981)

Legacies:

	£	p
Miss B Beal	200.00	
Mrs M Begley	1,250.00	
Miss M L Ebbutt	70.31	
Miss L M Gulliver	257.20	
Mrs L M Moyes	1,000.00	
Miss E G Page	500.00	
Mr T B Reynolds	58.10	
Miss L W Roberts	100.00	
Miss M Sharwood	200.00	
Mrs E Shaw	4,695.87	
Mrs D A Smith	1,185.75	
Mrs O L Sutton	250.00	

General Work: Anon: £30.00; Anon (WAM): £10.00; Anon (FAE Aberdeen): £10.00; Anon (In His Name): £5.00; Anon (Glory of God): £5.00; Anon (Cymro): £80.00; Anon (MRW): £50.

Medical Work: Anon: £5.00.

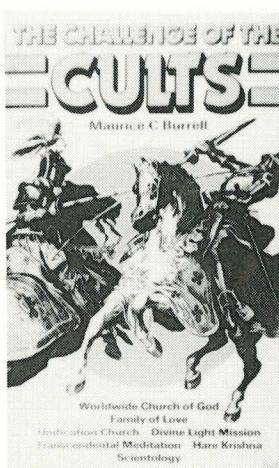
Women's Project: Anon (MRW): £50.

THE CHALLENGE OF THE CULTS

by Maurice C Burrell

Published by IVP

Price: £1.60



In recent years a new crop of cults have appeared on the Western religious scene. They are often confused with each other and there is widespread ignorance about their beliefs and practices, and how they differ from orthodox Christianity.

This book, by the Director of Education for the Diocese of Norwich, sets out to give the

reader a basic knowledge of each sect, and help the Christian to give an answer for his faith when faced by their adherents.

In helpful introductory and concluding chapters the author draws out certain characteristics that the cults have in common, and the challenge that these make to the quality of Christian faith, life and fellowship.

Then in the main chapters of the book he examines the origins, beliefs and practices of the Worldwide Church of God, The Family of Love (formerly the Children of God), The Unification Church (the Moonies), The Divine Light Mission, Transcendental Meditation, Hare Krishna and Scientology. Comparing them with mainstream Christianity, he concludes each chapter with a summary of the main differences.

Some, at least, of these sects claim to be Christian and emphasize their biblical foundation – and are willing to use 'heavenly deception' in their missionary strategy. We can be grateful therefore for this book which puts their beliefs and practices into a Christian perspective.

VGL

NOTES FOR THE PRAYER GUIDE

Jack Norwood (2 July) has now returned home having completed his mission.

Paul and Beryl Chandler (6 July) are now on furlough.

Joan Maple (7 July) now on furlough.

Miss E Motley (11 July) has just returned from a private visit to Angola.

Miss E M Oliver (25 July) died in April.

Barbara Bond (28 July) is now on furlough.

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Rev H F Drake, OBE

Editor

Rev A E Easter

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Rev (Mrs) A W Thomas

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support work are always available to offer
help and advice

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Tanzania
Trinidad
Zaire

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The full analysis of the census recently carried out in our own country is not yet to hand. There have been a number of predictions as to what the figures may reveal, but there can only be guesses — some intelligent though many highly speculative. Doubtless when the full facts are known there may well be some shocks.

The figures for a recent Indian census have now been published and from the Indian point of view they have revealed a disaster of some magnitude. The pre-census predictions were that India's population would be shown to stand at about 672 million. In actual fact it is a staggering 684 million which has led some to talk about India overtaking China as the most populous country in the world.

Neither the campaign of Sanjay Gandhi to force sterilization on some 20 million people — a campaign that produced such repercussions it led to the downfall of his mother's government — nor the vast sums, estimated at one million, spent on family planning programmes, appear to have had the effect envisaged. The population grew by nearly 25% in the '70s which was just about the same rate of increase as that recorded in the ten years prior to the great efforts to reduce the birthrate by one means or another.

In actual fact the birthrate has fallen. Fewer children are being born, but even fewer are dying so that the population still grows. One very encouraging factor that appears from these census figures is the proof that vast numbers of people in this sub-continent are less hungry than ever they were. It is quite true that health facilities in this great country have been steadily improving over the years and the BMS has played a most significant part in this improvement through its medical services, and of this we can be proud. But the fall in the death rate from 19 per thousand to 15 per thousand cannot be accounted for solely by improving medical facilities. Hunger and malnutrition have traditionally been the great killers in India because they leave their victims prey to every passing illness and infection. This is why, up until now, the poorer states have always had the lowest population growth despite the fact that their birth rates were high.

This new census, however, shows that the 'poor' states now have a population increase above the national average. In the past concentration of efforts to stem the population growth have been focused on the urban areas but it is now apparent that this approach will not effect the desired result. More than 75% of India's people live in the villages and it is in the villages that the birth rate is highest and where, obviously, the future drives to promote family planning will have to be made.

Much of the work of the BMS in India, over the years, has been in the villages because it was recognized that there the need was greatest and it was at this level that the best contribution could be made to lifting the people of India out of the health risks that the majority face; out of their hunger and out of their illiteracy.

Although the figures yielded by the Indian census have shown a growth rate higher than that anticipated, it is salutary to realize that even this rate of growth in the population is, nevertheless, one of the lowest in the third world. How important then to raise the standard of food production in our world and how vital the contribution of the agricultural missionary as we shall be showing in next month's issue of the *Herald*.

Items in the August issue of the *Herald* will be helpful for the harvest programme of the church. Extra copies should be ordered now.

COPING WITH THE IMPOSSIBLE

by Richard Clark, Education Secretary for the United Mission to Nepal.

It was 9.30 in the morning of a typically warm, wet, monsoon day. Two teachers were making their way up the narrow mud-covered rocky path that led from their mud and thatch house at the bottom of the village to the High School at the top of the village. They passed friends and acquaintances in the houses along the path. Kanchi Didi had just lost her two year old son, who had died with high fever and dysentery the previous week. Sali was worried about her 20 year old eldest lad, on whom all the hopes of the family rested, but who had run away to try his luck in India. They never hear from him now and may never again.

The teachers thought – what a hard life the hill people had, living from one crop to another, always dreading a failure of the monsoons or a severe hailstorm while the maize crop was still young. But the monsoon was not failing this year! Kate and Sue slithered their way over another slippery rock and picked yet more leeches from their ankles.

It looks like a builder's store

As they approached the school they gradually collected more and more of the 400 children, most of them ill-dressed, clutching a couple of ragged notebooks, and wearing a piece

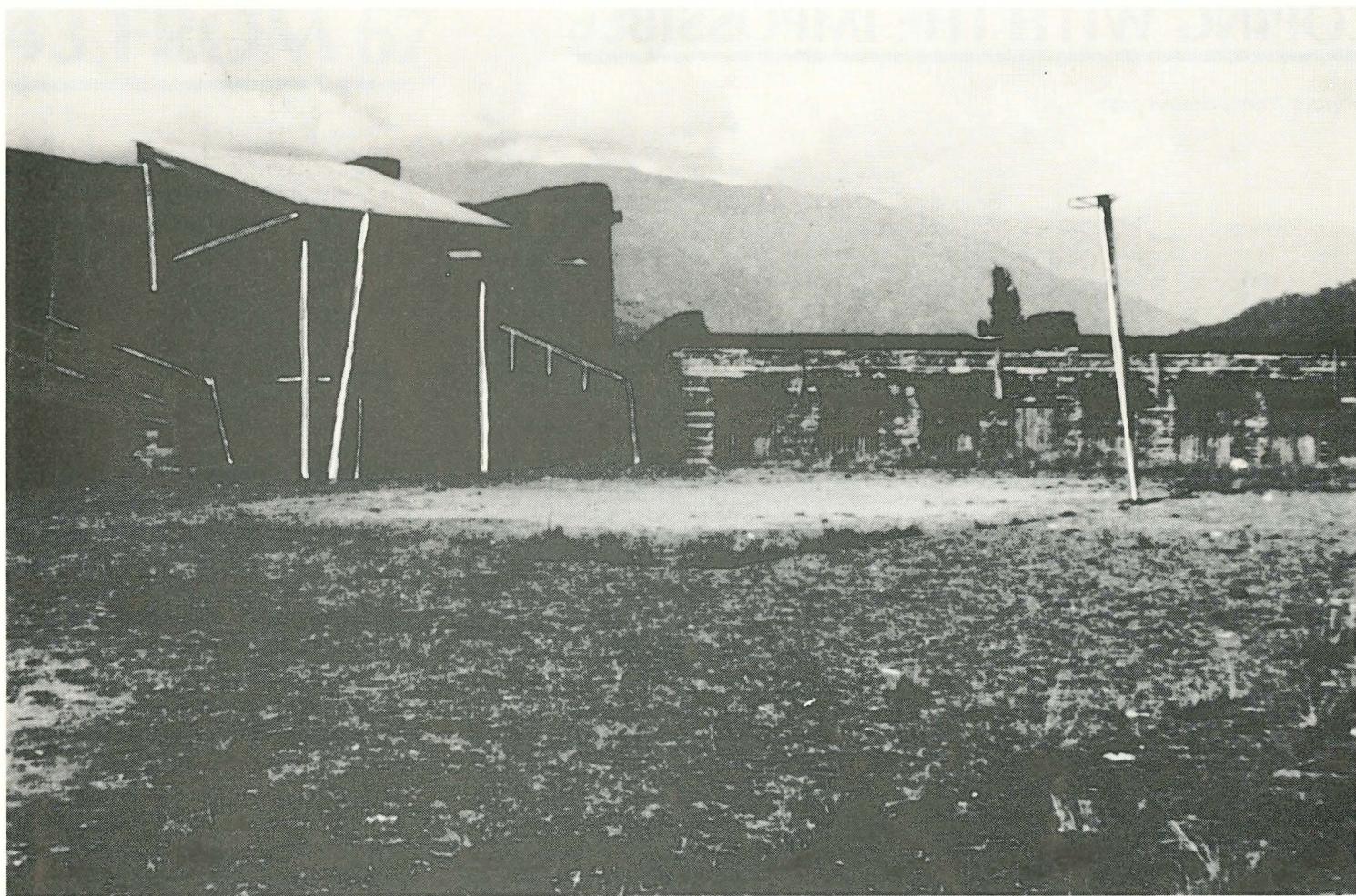
of sack or holding a straw umbrella to keep off the steady drizzle. Some had walked one or two hours to get to school because they were keen to learn! Most of them were wearing just about the only set of clothes they had. There could be no question of school uniforms, painting overalls, PE clothes or any such, and not much else that would remind one of a school in England or America. The buildings looked more like a very old builder's store than a school, as they loomed into view under the Pipal tree. Kate and Sue wondered whether there would be more than the 60 children in Class I that Kate had taught yesterday. There were actually 105 on the roll in that class, so she did not mind all that much when some stayed away. 'Just how does one teach them anything?' she wondered as she went in to get the room ready.

She entered through a five foot high door-opening but with no door to keep out animals and people during out-of-school hours. The benches seated about 40 children at a squash with nowhere to practice writing. There was a buckled faced 'black' board, and barely room for the teacher to stand at the front, let alone find anywhere to sit and put down books. Therefore most teachers took their classes out in the open and had the students learn by recitation, but the rain made that impossible on that day. Sue at least had the advantage of her own store cupboards for her odds and ends of science apparatus which could be stored under lock and key. 'But then,' Sue would have said – 'who wants to teach about atoms and molecules to a 12 year old who finds a piece of plastic one of the wonders of the world, and wouldn't believe it was possible to have electric lighting in houses however much you showed pictures and tried to explain it?'

'Just what are we doing here?' thought Kate, wishing that at that moment she could be sharing her problems with another UMN



View across the valley



The 'builder's store' school

colleague. But her nearest colleague apart from Sue was two hours walk downhill and four hours by overcrowded bus to Kathmandu. That, of course, was the easy way. Coming back it took over three hours climbing up that never ending hill!

If only there were more to help

'Excuse me miss.' It was Maya, that rather likeable girl in Grade VII. 'Thank you for lending this to me, I enjoyed reading it.' Then she was gone, too shy to be seen talking. 'Well,' thought Kate as she looked at the dog-eared translated leaflet in her hand, 'there is a reason for being here after all'. That year also the School Leaving Certificate Exam results were much better than the previous year. Further the teachers were having some success in stamping out the rampant cheating that used to prevail, and still does in some schools, and news had come that a new missionary couple were soon to join them.

Kate's thoughts were suddenly interrupted by Sue hurrying down from her room. 'Forget about your classes today,' she blurted out. 'Grade Ten are going on strike again and every class is cancelled for the day while the headmaster tries to sort it out.' As they made their way back downhill they

were glad this did not happen every day, although there was usually something out of the ordinary to brighten even the dullest day. If it was not for the certainty that God had called them there and that there was an obvious and huge need for help, they would often have considered packing up and leaving.

But how could they really leave that place so outstandingly beautiful when the sun was shining — which it did for most of the year? How could they leave the Nepali teachers, some of whom were just as keen to help raise the whole standard of the school as Kate and Sue, and who were very capable and only needing inspiration and comradeship? How could they leave the senior students who had responded to their patient efforts to teach a sense of responsibility, of self-reliance and a desire to learn and understand about the world around them? How could they leave when they knew God had placed them there and was giving them such valuable close daily contact with so many people? It was not just a question of the school. There were opportunities for literacy classes with adults and girls who could not get to school; there were countless times when simple first aid could be applied to wounds and sores that otherwise would have caused much trouble;

there were people just calling in to look, to talk, to ask questions. In fact, as they neared their little home again, they saw there was somebody on the verandah, waiting for them even then. 'You put the kettle on Sue and I'll see what she wants,' said Kate as they dropped their school work inside the door. 'It would be so nice to have more people around to help us, but here and in the many many villages where they are crying out for help we just cannot meet all the challenges being presented. Oh, for the day when we can!'

The mountain Nepal has to climb

In 1952 Nepal opened its doors for help from the outside world, having been effectively closed for over a hundred years. The United Mission to Nepal was formed in 1954 to enable God's people to work together from the beginning in the task of bringing Good News to the people of Nepal, particularly through work in the fields of health, education and economic development. In 26 years following the formation of UMN, the mission has been growing in size and in the scope of its operations. In education we

continued overleaf

COPING WITH THE IMPOSSIBLE

continued from previous page

have helped by establishing schools, all of which are now run by the Government of Nepal, and by seconding teachers to other governmental schools, as well as in other ways. It is in the field of secondments to government schools that our latest and possibly greatest challenge has come.

Nepal is faced with mountains of difficulty as it seeks to develop its education system and tries to give its boys and girls the chance of a basic education which their parents never had. How else can Nepal find its doctors, nurses, agriculturalists, engineers and teachers of the future? How else can Nepali citizens learn to look after their land and resources better, to avoid the cheating of the money lender, to understand basic and important documents, to come to terms with the world at large? The difficulties of communication in a mountain country and of unavailability of teaching materials, the problem of the lack of suitable buildings and of the shortage of teachers, are among the most serious obstacles to be overcome in Nepal's struggle for development.

In this situation His Majesty's Government of Nepal has asked the UMN to consider seconding teachers into remote regions of Nepal to help in selected schools. The willingness of UMN teachers to go into such regions, to learn the language, to stay there and to serve the people has been demonstrated and recognized over the years, and the Government has faith in the work our teachers are doing. The church, too, welcomes this opportunity to put UMN workers in places where they can strengthen lonely Christians and help the church.

Ingenuity and stickability required!

How can UMN meet this challenge? We are looking for 25 teachers in the next two or three years who will teach science, maths, English and vocational subjects for children aged 9-16 years and primary teachers for

children aged 6-9 years. They will need to have at least two or three years experience, prepared to learn a new language since schools use Nepali, and above all with ability and willingness to adapt to new, unusual and difficult situations. Maths teachers are needed who are ready to teach English if required; teachers of science who are ready to teach without ready made equipment apart from what they can improvise from locally available materials. Above all else teachers must be fully committed to Jesus Christ and ready to serve the Church in whatever way they are asked. They must be prepared for frustrations as

they see very slow progress; teachers who will not give up when they see what appears to be such a low standard of education, classroom behaviour and attitude to teaching in general; teachers who will rise to the challenge given them by God to meet these people where they are, who will love them for what they are and dedicate themselves in God's strength to pray and work so that they can become what God wants them to become.

The opportunity is here now, urgently waiting to be taken.



Who will teach them?

43 FROM 67

by John Corbett

An electronics engineer from Salem
Baptist Church, Cheltenham

A simple sum? No, they are the first words that Jenny Sugg speaks when she starts calling up the mission stations in Zaire for the morning radio contacts. 43 and 67 are the respective call-signs of Yakusu and Kinshasa. Soon Bolobo, Tondo, Pimu, Upoto and Mbanza-Ngungu will have joined in, Kisangani, Binga and Ngombe Lutete having made contact previously. Later Tondo speaks to the Disciples of Christ in Mbandaka and other stations speak to missions of different societies and the Missionary Aviation Fellowship (MAF). So messages, some most urgent and others more routine, are quickly passed a thousand miles along the River Zaire. Daily at 12 noon the Zairian pastors will be speaking to each other and so through the medium of radio communications the vast area of the Baptist Community of the River Zaire (CBFZ) is brought nearer together. Questions asked, questions answered, news of every description can rapidly become generally known from Ngombe Lutete all the way to Kisangani. This was the case in Zaire in December 1980.

Not so easy

However, such a communications facility does not become a practical reality overnight. Several transceivers, that is combined radio transmitters and receivers, which the BMS had provided for the missions in Zaire, had been in use for some ten years. These years afforded us valuable information regarding the problems of maintaining such a network, information which cannot be found in a textbook! As the radio link gradually deteriorated in the late 1970s, so the need for such a network was increasing due to the almost complete lack of any other means of reliable communication. By 1980 only Yakusu was in contact with Kinshasa, so the BMS decided to provide a new radio system for the missions in Zaire. The first stage in this new project was a survey which I made of British, American and Japanese transceivers to find the set which would best satisfy the



The old mast

efficiency requirements. The equipment chosen was manufactured in Britain and I was able to inspect the transceivers at two stages during manufacture.

When the radio goes wrong in Zaire one cannot telephone for the technician to call in his service van because there is no telephone, no technician and even if there were, he would require an aircraft to reach you! Even the MAF no longer have a radio technician in Zaire, so when it became known that a radio engineer had arrived (me), I received requests for help from MAF, Mennonites, Salvation Army, FOMEKO

at Bolobo and the plantations at Binga and Bosondjo. There is a great need for technical personnel in Zaire, both within the many European and American sponsored missions and in the commercial organizations. There is also a shortage of staff in the radio and electronic disciplines in the British Civil Service for whom I work as a scientist. However, I was able to obtain two months 'leave without pay' which was donated to the BMS. Thus I was able to spend October

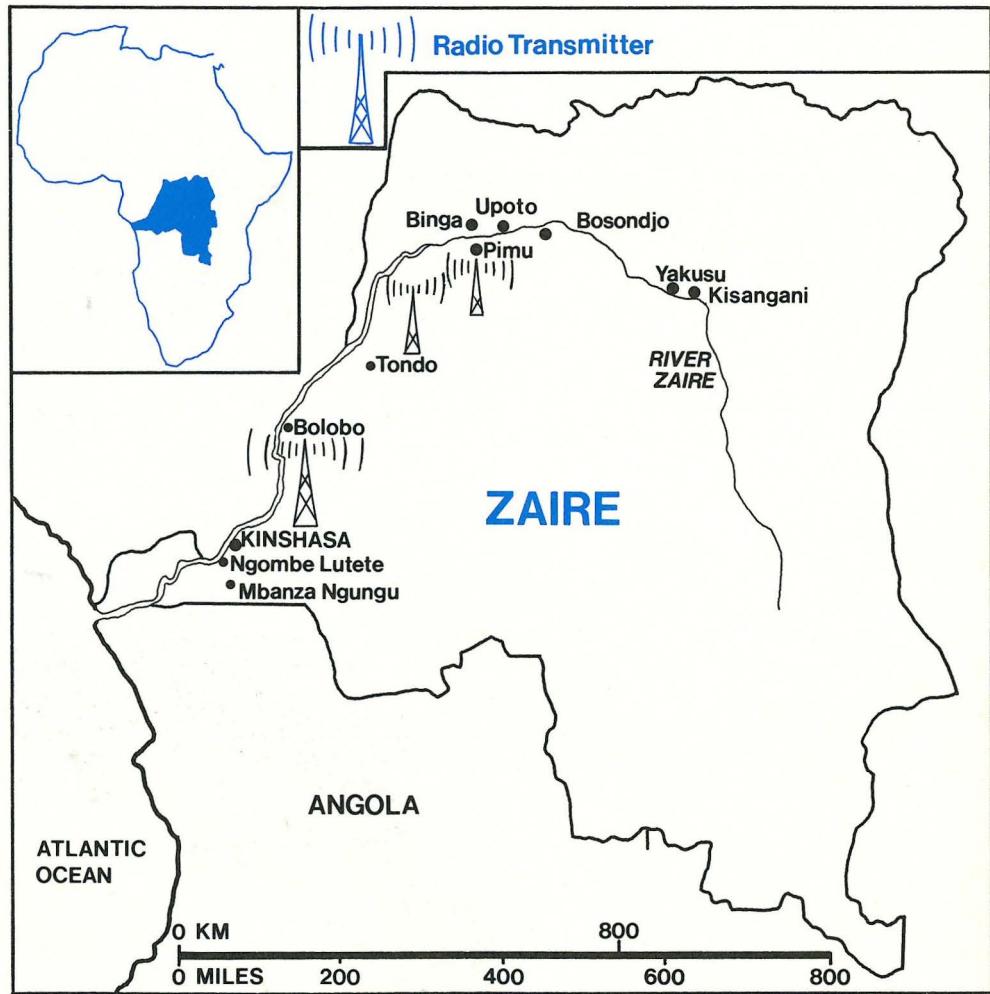
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and November 1980 in Zaire to repair the old transceivers and to instal the new ones. My original timetable was postponed several times, but we realize that sometimes God has an alternative timetable to our own. Therefore, despite the delay in getting the transceivers into Zaire, the project was nevertheless successful. So many people helped in so many ways, especially BMS missionary Chris Sugg who installed two of the old transceivers after I had left Zaire. So today all the ten locations of the CBFZ where missionaries are stationed are in radio contact with one another.

A to B via panic stations

Next consider travel in Zaire. I had listened with interest to missionaries from Zaire on deputation, but the chaos of the country was not fully communicated to me. Perhaps the missionaries did not wish to trouble us with their problems or they may have thought we would have difficulty in believing their stories. For the journey from Kinshasa to Kisangani by Air Zaire I was most fortunate to travel with Pete Riches, who was returning to Yakusu by that route. Pete and myself were amongst the 20 passengers on the plane which is normally full to capacity with over 100 passengers. We caught the plane because the 'friend of a friend' said it was leaving 13 hours early, which it did, hence the 20 passengers. Having landed, walking down the steps from the aircraft, Pete said 'This is not Kisangani' and he was right! We had landed at a military airfield, were escorted to a hangar and then left to find our own way. Twelve hours later, with the help of Annie Horsfall and Steve Mantle, we were within a few miles of Yakusu with only one more river to cross. We boarded the ferry, to find only one engine working, when we left the bank, the engine stopped, the ferry went round in a circle and started floating downstream. Panic! Finally, we crossed the river in a dugout canoe during a torrential rainstorm. Soaked to the skin, exhausted

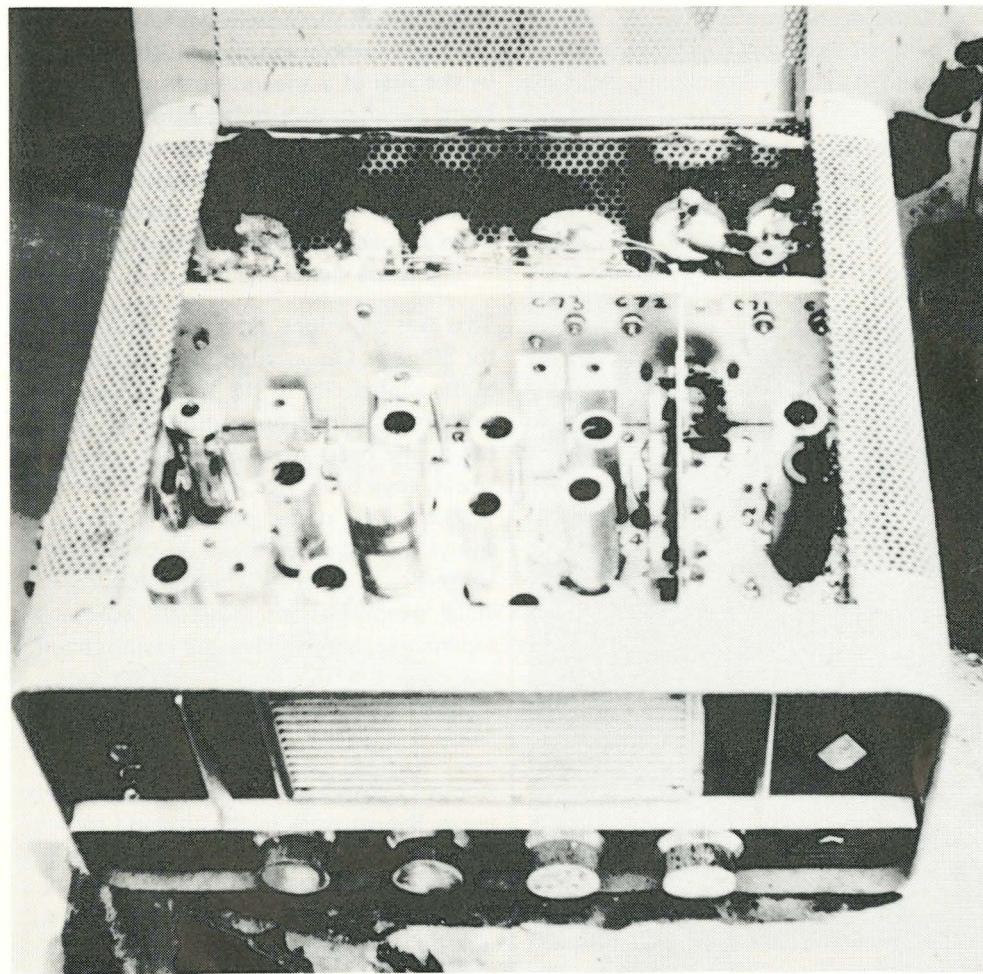


through having lost a night's sleep, we were met by Sue Evans, whose vehicle needed a push start and eventually we arrived to a very warm welcome at Yakusu. Here we shared the house with bats, rats, lizards and other unidentified creatures. But as Dr David Masters said, 'The bats will not fly into you, they do not want to hurt themselves.' So assured, I sank down into the armchair and maintained a low profile, whilst continuing to read by the light of a hurricane lamp. Whilst I did not stay at any one mission long enough to see in detail all the work of the station, it was clear that many people who required medical aid in the city of Kisangani

travelled the 20 miles to Yakusu hospital where the medical work is done in the name of Jesus Christ. When the time came for me to return to Kinshasa, the third attempt was only successful because I was amongst the first few to board the aircraft from the crowd which raced out from Kisangani airport building to the plane.

A calling which challenges

These are just small glimpses of the many difficulties under which missionaries in Zaire work. In addition to serving as doctors, nurses, theological lecturers, teachers, technicians and agriculturalists they have



The old transceiver (left) and the new, smaller one being transported by canoe (right)

so many other difficult problems to deal with every day. From my personal experience I would earnestly ask you to pray for missionaries, that they may continue to receive strength from our heavenly Father, to cope with the life they live amongst our Zairian brothers and sisters. I concluded that the missionaries I met were a people apart, called by God to live a life very different from the life most of us live, indeed a life that we might find difficult to endure.

The introduction of the new radio network linking all the missions will help a little to ease some of the problems in Zaire. It will also

give the relatives and friends of missionaries the comfort of knowing that urgent messages from home can now quickly reach the most remote mission stations. Before going to Zaire I asked the question, 'Will the transceivers be a luxury?' It is right to ask such a question so that our priorities are correct. When I arrived in Kinshasa I was told that Andrew North and Douglas Drysdale had gone to Bolobo by Land Rover some days before and should have returned. In the evening several days later Andrew staggered back to Kinshasa, having had to beg lifts on an African boat and on lorries because the Kasai ferry was out of order, to say that Doug was very ill

with malaria and needed to be taken to the capital. The next day an MAF plane went to Bolobo and flew Doug home to Kinshasa. So much time could have been saved by wireless communication. The facilities provided by the new radio network are not a luxury!

Solar power is the answer

I saw some of the vast range of Christian work undertaken by the BMS missionaries while I was in Zaire. Ann Flippance amongst the women on the plantation at Binga,

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Travel by canoe is common in Zaire

separated from Upoto by 80 miles of equatorial jungle (and the average speed of Land Rovers on the jungle track is some 12 miles per hour); Upoto with its fine schools and the well organized hospital and district medical work at Pimu. There is malnutrition amongst the people in the Tondo area, so here you find agricultural missionary, John Mellor, and paraffin powered incubators for hatching chickens. But petrol, diesel and paraffin are expensive and often difficult to obtain. In order to overcome this problem Jack Norwood has spent a year at Tondo developing solar heated incubators. There is plenty of sunshine in Zaire and no shortage is expected.

All the transceivers require electrical power in order to operate. The power is usually obtained from a car battery which is charged from the mission generator. This starts when it is dark at 6 pm and continues to 8 pm or 9 pm depending upon how much diesel fuel is available. To enable transceivers to continue to operate even when no fuel is available, I am presently calculating the most effective way of using silicon solar cells for battery charging on the mission sites in Zaire. The preservation of the present radio communications network in Zaire is an on-going task. By prayer, planning and perseverance it is hoped to keep this network on the air for many years to come.

SOME SOW, WATER

by Roy Connor

A legend tells about some cowboys chasing after cattle who stopped overnight in a camp by the side of a stream. In the night they heard a loud, strange, noise, which was located in the morning by one of the cowboys. It came from a nest of rattlesnakes — in Portuguese, 'cascavel'. From that time on the place became known as Cascavel.

That was all a long time ago, and now for 30 years Cascavel has been established as the capital city of the West of Paraná and currently has a population of 210,000. Set in the heart of a fertile belt where wheat, soya bean, rice, corn, black beans, sugar cane and coffee grow in abundance, it enjoys a prosperous life. Add to this a University, Catholic Cathedral, Churches of all denominations, hospitals, schools, supermarkets, stores, a motor racing circuit, and radio and TV stations and you have a modern bright city with an assured future.

About 17 years ago, Roy and Margaret Deller began Baptist work in the city and soon a lively church was founded through their tireless and faithful ministry. Later Frank and Dorothy Vaughan were sent to succeed them, to consolidate the new cause. This was done and when the Vaughans left, the first Brazilian pastor — Ephraim Santiago, was called to take on the work. He stayed as pastor for nine and a half years and at one time the Cascavel fellowship founded 21 congregations — satellite churches in the other districts. Unfortunately after about four and a half years of this ministry a group of 40 of the more capable, zealous folks felt led to leave and found an independent work. This division still has repercussions in the work in the city today. They started their meetings in the home of Dr Moacir Jorge, one of the members. Quickly the work progressed and the group, outgrowing the house had to rent a larger hall from the Presbyterian Church.

SOME

With a sense of responsibility for this new group, the BMS responded and John and Norma Clark were sent to pastor this 2nd Baptist Church in Cascavel, Betel as it is known, which means 'House of God'. When the Clarks moved to São Paulo to be houseparents for the children's hostel, the Presbyterians asked for the rented hall back. They had no pastor, no church building, little financial resources and no manse! To provide these things Margaret, my wife, and I were sent with the hope of eventually leaving the church strong and capable of going it alone without further BMS aid. Land was donated and within a few months

the first phase of a three stage building programme was concluded and Betel had a beautiful sanctuary in which to worship. Membership grew to around 100 and a congregation was established in a desperately poor district of the city, in São Cristovão, regularly attended by 18 adults and 20 children.

Reconciliation?

When we came into the work, Ephraim from the 1st Church left for a pastorate in Mato Grosso and although for some six months the local evangelist, Espedito Canute, tried to hold the work together, he could not really

read and was, therefore, not very suitable. Soon we had the two Baptist churches to shepherd! Betel has nine nationalities represented in the membership and so with attendant racial and social problems, not to mention the long memories of many of old divisions, we needed a loving, positive and reconciling ministry. Perhaps this was done only to a measure, but certainly attitudes have improved in the hearts of many. However, there are still some who are bitter, critical and unloving, who need the Lord's help to forget past enmities.

Lives were saved, marriages healed, the sick were ministered to, and the poor had the gospel preached to them. By the end of our ministry the Betel Fellowship was stable and affluent enough to buy a manse for the future pastor without creating a debt to the funds. Perhaps the greatest answer to prayer came when the church called a young man who left the Baptist Seminary in Rio de Janeiro to succeed us in the pastorate. Before we left Brazil for furlough, Pastor João Nubias Neto, his wife Cacilda and little daughter Bibiana, were safely installed in charge of the church. How we praise God for this real blessing. A like blessing came to the 1st Church also, for on the same day and at the same time (yes, old animosities die hard!) they inducted their new pastor — Isaias Caldes Lopes. The city now has a new start with new leaders and both churches have other capable and potential leaders in the membership.

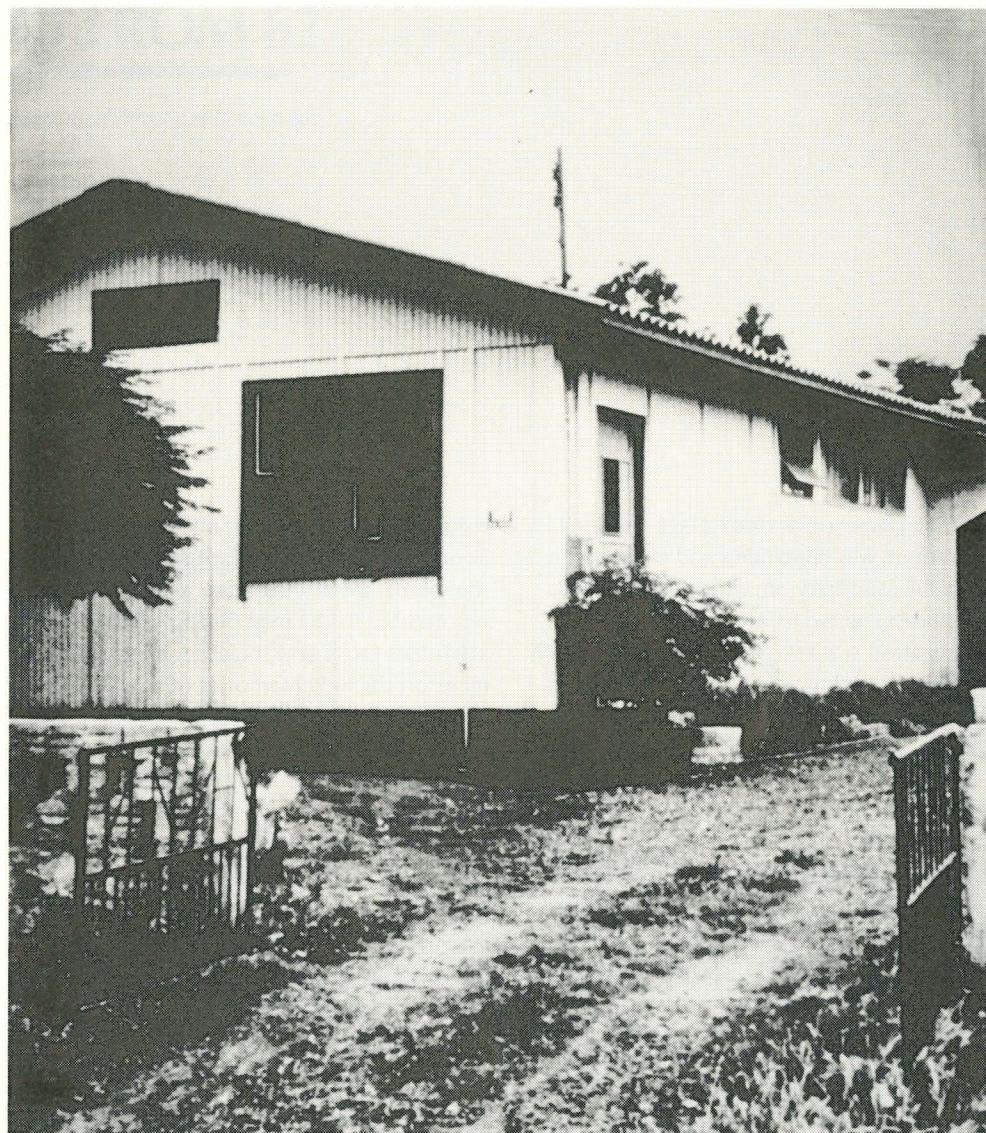
Accomplished?

When we, the last couple to represent the BMS in Cascavel, came back to 'Mission Control', the work had been established, consolidated and, we believe, given every



The congregation at São Cristovão

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The new manse at Betel

SOME SOW, SOME WATER

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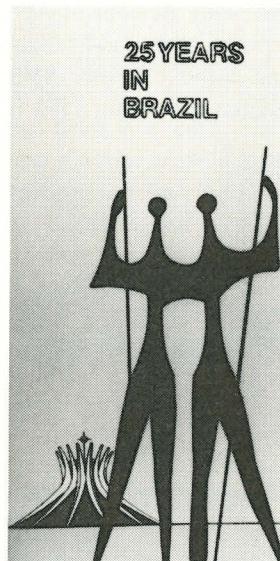
hope and possibility for the men who now serve it. From Roy and Margaret Deller to Roy and Margaret Connor, through the years with their joys, sorrows, successes and failures, the church has been planted. Your partnership with us, through prayer, in the gospel has been effective. You have every reason to rejoice with us and be proud (in the right sense). Without you it could just not have happened. Elia would not have been baptized; Emilia would not have been helped and encouraged in her poor life; the New Life young people's musical group would not have been formed; the families of José and Leonilda and Geraldo and Maria, would not have progressed either materially or spiritually; Pedro would not be in the pastorate, Bello would not have been strengthened, Antonio and Marli would not still be together in their marriage, Irleia would not be a confident children's teacher

— and so I could go on. God knows and loves each one even more dearly than we do. We do thank you in the Lord's Name for your partnership and co-operation in interest, prayer and giving.

The end of an era has come. The old BMS house has been sold and the missionaries withdrawn. The church has been planted and now . . . and now, what?

We may find 1 Corinthians 3 vs 6-9 a very crucial passage to read and believe, especially where Paul says — 'The one who sows and the one who waters really do not matter. It is God who matters because He makes the plant grow.' Pastors Roy, Frank, John and Roy have all played their part but they may soon be forgotten and may our prayer be that God will give growth to the plant and cause it to increase and prosper. Our mission is accomplished only in part. We still have the responsibility to pray that the planted church will grow sturdily, bud, flower and by its fruit be a joy and blessing to the world at large. Long may Betel give glory to God and truly be His House.

**We thought
you ought
to know...**



In commemoration of 25 years in Brazil, the BMS has produced this booklet. It describes the earliest pioneering days of the first missionaries as well as the varied and exciting projects undertaken today, and it also looks forward to the future.

Copies can be obtained from

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93 Gloucester Place
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STRASBOURG '81

by A S Clement

The European Baptist Missionary Society has grown considerably in recent years and become the overseas missions agency of the Baptist Unions of Belgium, Finland, France, the Netherlands, Italy, Yugoslavia, Austria, Portugal, Switzerland, Spain and Germany. Its first missionaries were sent to the Cameroons and the number stationed there had risen to 26 when, in 1968, it took over the work pioneered in Sierra Leone by Clifford Gill of the BMS. Three years later it took into itself 'Missionary Action in South America' and so became involved in mission in Argentina, Brazil, Peru and Portugal.

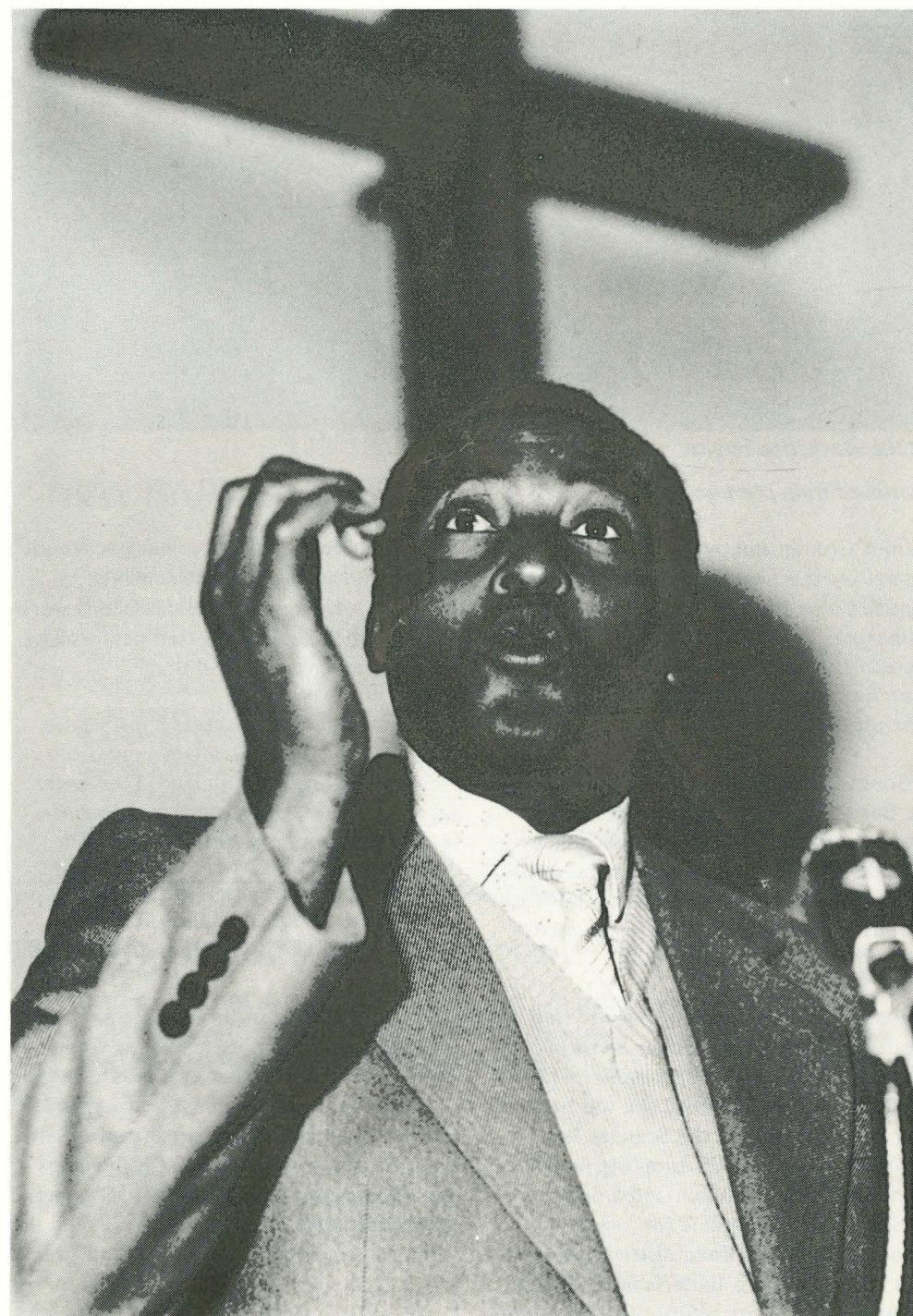
To the annual meetings of the Council held at Strasbourg I was invited as a special guest and given an opportunity to speak about the BMS, its present work and policy. There was evidently a great deal of interest in what is regarded as the parent of all Baptist Missionary Societies; and there are many links. The work of the BMS in the Cameroons and Sierra Leone is remembered with respect and its missionaries honoured. On arrival at the airport I was met by a member of the Strasbourg Church Dr William Thomas, formerly, with his wife Marion (née Chapman), a missionary with us in Zaire. He is preparing to go to Freetown, Sierra Leone on an evangelistic mission on behalf of the EBMS. During the meetings I was cordially greeted by Jan and Fenny van der Veen, now in years of service the senior missionaries of the EBMS but also formerly with the BMS in Zaire. Before her marriage Fenny (née Vorstevald) served at Pimu and Yalembo.

In many tongues

The proceedings of the Council took up more time because of the problem of language. There were three used: French, German and English and most that was said had to be interpreted into two other tongues. The representative from Holland made all his contributions in excellent English. The main

items of business were the reports and accounts. The report of the General Secretary,

continued overleaf



Rev Emanuel Mbenda preaching



At the valediction service

continued from previous page

Helmut Grundmann, was supplemented by reports by the General Secretary of the Baptist Convention of Sierra Leone (Rev Nathaniel T Dixon) and the General Secretary of the Cameroon Baptist Union (Rev Emmanuel Mbenda) both of whom were present.

In South Cameroons and North Cameroons the Society is involved in evangelism and church work, in primary schools and a secondary school, in dispensaries and clinics. Support is given to a technical centre at Maroua and an agricultural advisory service at Zidim in North Cameroons.

It was of particular interest to me to hear of the development of the work in Sierra Leone. When I visited Freetown and the Sierra Leone Territories in 1968 Clifford Gill was handing over the new work in the Scarcies River region. Now the EBMS supports in the Bamboli District a church and a preaching station and is responsible for a secondary school. In the Port Loko district there are four churches and a Bible Training Centre. In the Kambia District (Scarcies River) there

are now three churches, a primary school, a secondary school and a general clinic.

In South America there is considerable work among Indians and among German speaking people who have settled in Brazil.

Six candidates were accepted for service overseas, four from Germany, one from Holland and one from Finland. These were set apart and valedicted at a special service in the Strasbourg Baptist Church. The

minister of that church, Pastor Frantz, is the son-in-law of Rev André Thobois of Paris who was in the chair for the meetings as President of the EBMS.

In connection with the meetings there was an informal gathering one evening at the church and, on the first afternoon, a visit to the splendid headquarters of the Council of Europe, the General Secretary of which welcomed the delegates.

FURTHER NEWS FROM EUROPE...

The Baptist Union of Belgium received some excellent reports at its annual assembly earlier this year. Greater evangelism, better training, improved buildings and a growing recognition in national affairs have been the signs of this growing church. 50 believers were baptized last year (up to 1 December), an improvement on the 42 for 1979, and the Union's ten congregations reported 730

members, whereas the figure was only 520 in 1979.

Evangelism efforts last year which contributed to these encouraging statistics included gospel films, tent meetings, Christian growth studies, prison ministries and youth outreach with which the BMS, through Summer Schools, was also connected.

FROM SMALL BEGINNINGS

'The Voice of the Andes' (HCJB) is a Christian broadcasting station which has recently been honoured in three stamps issued by the secular government of Ecuador, South America. In 1931, with a power of only 250 watts, transmission began from a location which the experts were agreed would prevent the programmes being heard. Now fifty years later, they are heard all over the world, transmitted from the very same place which, it is now realized is a near perfect transmitting site. It is considered one of the most powerful broadcasting stations, using 1,000,000 watts via nine transmitters. It is hoped that a new transmitter will soon be in use.

HCJB broadcasts in 14 languages, sometimes broadcasting the same programme in several languages at the same time through the use of multiple transmitters and varying wave lengths. As well as evangelical programmes, HCJB devotes much of its air-time to social matters, and when news came through of the earthquake in Ecuador in 1949, it was able to take both sound equipment and medical supplies to the affected area very quickly and broadcast an address by the president of Ecuador. In this way HCJB witnessed very powerfully to the love of Christ in action.

As more people pass through the hospitals of the world each year than through its churches, hospitals are important fields for the sowing of the gospel. An organization which encourages medical personnel to share their faith with colleagues and also those they serve, is the International Hospital Christian Fellowship.

The IHCF will meet in Exeter from 4-14 August and Christine Preston, a BMS worker at Chandraghona Hospital, Bangladesh has particularly asked those at home, 'to pray for all who come, that God will meet us, challenge us and empower us'.



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THEY ANSWERED THE CALL

IAN AND ISOBEL MORRIS



Isobel was brought up by church-going parents. She committed herself to Christ at a girls' Scripture Union Camp when she was 13, and ran her school's Scripture Union group with another pupil in her fifth and sixth forms. At 18, she began a two year course in radiography at the Dundee Royal Infirmary and in 1975 became fully qualified.

Ian was not raised in a Christian home, but became a Christian after attending a Brethren Young People's Fellowship for ten months. When he left school he joined an engineering

insurance firm where he worked as an underwriting assistant for six years. Isobel and Ian married in 1975 and attended Rattray Street Baptist Church in Dundee, where they ran the Young People's Fellowship in their last two years there.

At about this time, they both began to feel that God was calling them to mission work. After much prayer Ian changed his job and pursued a course in agriculture, at which point they sold their home — the first of many moves.

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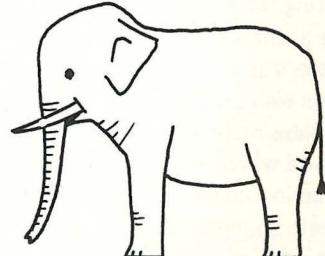
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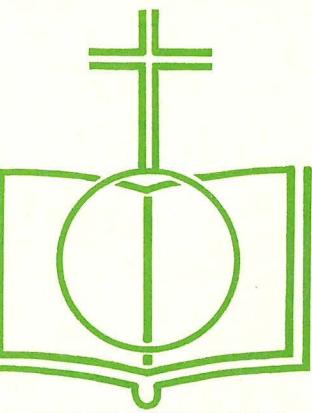
... to order extra copies of the August issue of the *Missionary Herald*. It will be very helpful for your church's harvest programme.

In February 1979 the BMS accepted them as candidates and they studied for a year at St Andrew's. Afterwards they moved to a small farm in Lincolnshire so that Ian could obtain the necessary farming experience. The six months spent there were a time of great blessing for them as they enjoyed warm fellowship with local Christians. Early in March they began six months of language training in Brussels, on the completion of which they will serve in Zaire.

Missionary

HERALD

The magazine of the Baptist Missionary Society



AUGUST 1981
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MISSIONARY MOVEMENTS

Arrivals
Mr P Riches on 14 April from Yakusu, Zaire.

Rev R and Mrs Young and family on 18 April from Rangpur, Bangladesh.

Miss J Smith on 21 April from Udayagiri, India.

Rev D Doonan on 27 April from Cuiaba, Brazil.

Departures
Dr L and Mrs Bulkeley and family on 21 April for Pimu, Zaire.

Dr D Withers on 21 April for Pimu, Zaire.

Miss L Aitchison on 21 April for Tondo, Zaire.

Mr and Mrs G Hemp on 29 April for São Paulo, Brazil.

Rev D and Mrs Holmwood and family on 29 April for Curitiba, Brazil.

Birth
On 21 April, in Pimu, Zaire, to Mr and Mrs L Alexander, a daughter, Rachel.



Further material to help with Harvest programmes is available from the BMM Operation Agri Scheme. Lists have been sent to every minister and missionary secretary.



NOTES TO USE WITH YOUR PRAYER GUIDE

Mrs G C Parris (1 August) died in March.

John and Norma Clark (17 August) are on furlough.

Frank and Dorothy Vaughan (19 August) are on furlough.

David and Sheila Brown (23 August) are on furlough.

Boyd and Patricia Williams (26 August) are awaiting visas to return to Brazil.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (3-27 April 1981)

Legacies:

	£	p
Mr R H Ash	25.00	
Mrs A Atherton	36.43	
Mrs M E Cleverly	250.00	
Miss P E Fletcher	2,993.64	
Mrs M V Parker	1,100.00	
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Anon: £30.00; Anon: £5.00; Anon: £150.00;
Anon: £1.00; Anon (FAE Aberdeen): £15.00;
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Rev H F Drake, OBE

Editor

Rev A E Easter

Enquiries about service to:

Rev Mrs A W Thomas

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Zaire

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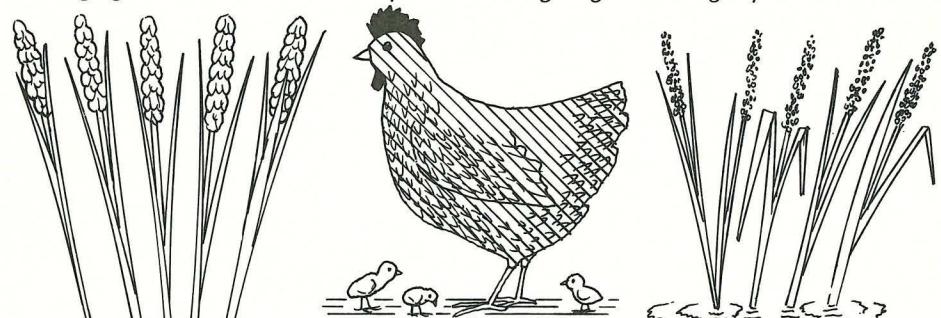
The third, or developing, world has, for a long while, been largely dependent on the affluent West for grant aid. So often this aid has created in those who receive it a psychological dependence on getting still more aid. It has sapped initiative and enterprise or it has featured a type of development wholly inappropriate to circumstances.

Since the prosperity of the West results largely from a highly developed technology and capital-intensive industries relying on high energy inputs many have thought that these are the methods which need to be passed on to the third world to lift it out of its poverty and economic crises.

An example of this was seen when the World Bank made a loan available to Pakistan for the purchase of 18,000 heavy tractors. The farmers of that country, agog with stories they had heard about western farming yields and profits, were quick to take up the offer only to find they needed much larger fields effectively to use these machines, which in turn meant that many a small tenant farmer was forced off the land. It meant too, that those using the machines had heavy fuel bills to meet and tragically the number of workers fell by 40% so that the problem of unemployment arose. What is more, it was soon discovered that the crop yields did not increase as expected.

Increasingly it is recognized that there is no real wisdom in massive transfers of technology from the industrial countries to the developing nations because they invariably raise more problems than they solve.

All the countries with whom we are involved have plenty of labour so it is not appropriate to introduce schemes which minimize this asset. The need is for labour-intensive projects. It would be comparatively simple and a source of pride, no doubt, to development engineers to sell to Bangladesh, or Nepal, a coal or oil fired fertilizer plant. After all these countries would certainly benefit from increased supplies of fertilizer for their crops. But think of the cost in foreign exchange to those countries and the continuing cost of operating such plants. Better by far, to encourage the erection of numerous bio-gas plants in the villages. These can use the readily available cow dung to give an energy source for cooking and yield a rich fertilizer for the fields as well as provide local employment. A modern drag-line could dig the canals needed in Bangladesh, about which David Stockley writes, in a fraction of the time taken to dig them by hand but rather than help the villagers this method would take from them a great deal. How much wiser it is to do what BMS workers are doing in so many places; 'beginning with what the people know and building on what they have' and thereby encouraging them to solve their own problems and giving them a dignity in achievement.



AGAINST THE ODDS

Compiled from correspondence by
David and Joyce Stockley

We came to Gournadi in 1979 to take charge of the Agri Project of the National Christian Council of Bangladesh. This project covers four *Thanas* (parishes) of the flood-prone area of the Districts of Barisal and Faridpur. Its aim is to encourage local farmers to

utilize all natural resources of land and water throughout the year. We help them with cropping patterns, appropriate technology, formation of credit, health and nutrition, animal husbandry, poultry keeping and fish culture. We will hire to them, power pumps

for crop irrigation and pond cleaning; power tillers for cultivation and sprayers for crop protection. We have for sale, seeds, seedlings, young fish, hatching eggs, chicks and ducklings.

Leaflets on various village problems are produced and distributed together with government leaflets where appropriate.

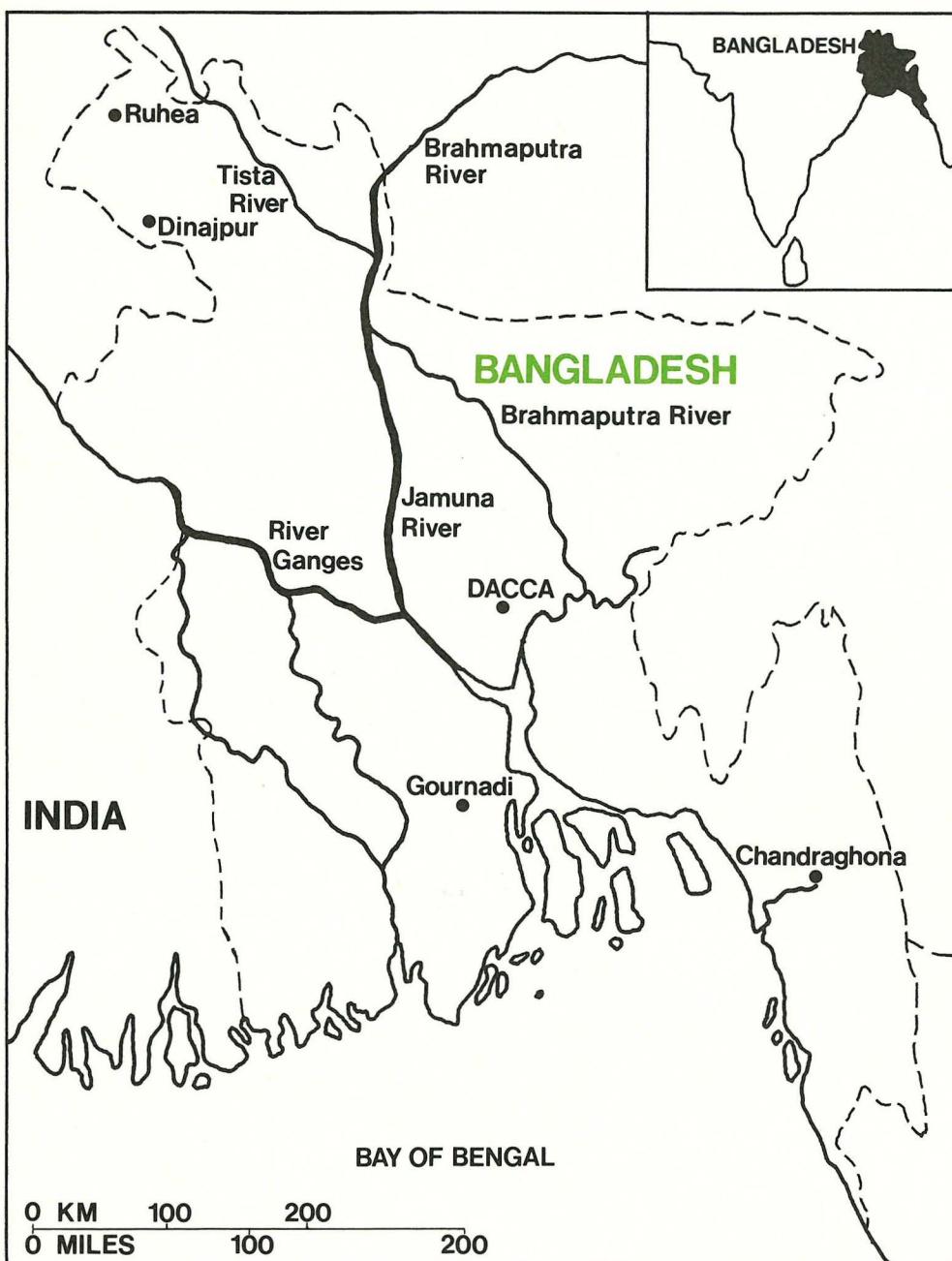
Many set-backs

Unfortunately, there was tension and rivalry among some of the leaders of the National Christian Council (NCC) which led to uncertainty about the project. This was most unfortunate because earlier the project had passed through a period of chaos due to the dishonesty of some members of staff. That experience had led the World Council of Churches, who were funding the agency, to re-allocate its relief funds for this project to another area of Bangladesh. This more recent upset resulted in the NCC executive not meeting and therefore the plans for the project were not passed and were not forwarded to the government for approval.

We spent the first nine months or so getting to know the staff, the area of our work and the basic problems associated with the agriculture and community development. We have endeavoured to lead the staff and teach them certain skills by building on their previous knowledge. Our aim was to enable them to acquire practical skills to back up their theoretical knowledge.

Working on a tight budget

There arose from this situation a complete change in the composition of the NCC and this new Council asked us to continue the project for at least two years. They also arranged for the Project to be written out and submitted to the Ministry of Agriculture of the Bangladesh Government who passed it within 24 hours.





We have, however, received only one seventh of our budget! Obviously, therefore, we have to, 'cut our coat according to our cloth', but we are raising money first by the sale of stored commodities from the first project; second by making a service charge to farmers and community groups when we undertake pumping or power tilling for them, and finally by sales from the demonstration farm.

It means we have to count our *Taka* (Bangladesh unit of currency) very carefully — that is not a bad thing — but by our careful stewardship we have managed to build a house for all the workers on the site, pay their salaries and make many internal improvements.

Despite the fact that we have no signboard to indicate our whereabouts, nor do we ever advertize, thousands of local farmers and villagers have discovered that we have some answers for agricultural and community problems. Our method when approached is to encourage the people to discover their own problems and then to work together to solve them.

The main thrust of the project is motivation. This is done by a group of five young men who have received several months training — some in Japan and some in the Philippines. In 1980 this team motivated about 40 different groups in irrigated rice production and, in certain instances, for fishing. Most of these groups worked well and obtained good harvests of rice, but, of course, there were some black sheep. Some groups used their rice irrigation pumps to empty ponds and earn quick money from the stranded fish. Others broke pump parts and these mis-users were penalized.

In an attempt to avoid such happenings in the future we have introduced new rules in connection with pump hire in 1981. We now insist that the chairman, manager, farm demonstrator and pump driver of the

groups each receive two days training in basic skills and rice production techniques.

From despair to a new future

Our methods have helped to create several groups out of destitute landless, or near landless people. It is so exciting to see these groups move from an attitude of hopelessness to one of hope as they have managed to save minute amounts which added to other small savings begin to mount up. As a result of such processes one group was able to lend money to a member to buy a goat which is now in kid. Another such group have sent two of their members to us for training in the handling and driving of power tillers. It will put the group in a much stronger position when negotiating with the landowners because the landowners need technically trained people to work the land.

Another group were motivated to repair a *bund* (dyke) which had been breached in many places allowing the high tides to flood some 14,000 acres and stop the drying out of the land, the burning of straw and the sowing of the rice crop. There was a strong move by the fisherfolk, with their financial interests, to prevent the work being started, but many farmer groups took part and the dyke was repaired for the first time in five

years. The *beel* (swamp) dwellers were able to sow and then reap a safe rice harvest.

They make such a difference

We are now busy re-excavating a four mile long canal to drain another vast area and open up the possibility of more varied and assured agriculture. This venture is entirely in the hands of a village committee. No contractors or middle men are involved and the workers — drawn from the canal side villages — each receive the same flat rate per thousand cubic feet of mud dug out by mattock and passed up from hand to hand to heighten the canal bank and form the road.

When this project is completed it will mean that villagers will have their fields dried out and ready for working two months earlier. The canal will also give them better access to schools, dispensary, church and shops.

The government is also interested in the canal project. In the national drive for self sufficiency the President of Bangladesh declared a voluntary canal digging

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AGAINST THE ODDS

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programme. Last year the local officials told us to volunteer on a certain Friday and we participated in the scheme with local officials and farmers. This year we were just informed that 100 feet of canal had been allocated to us. Since this canal is nine feet deep and thirty feet wide it is no mean task. We took part on two days, but then we saw that the work was being done by professional labour — possibly for wheat or money.

In co-operation with the Rice Research Institute we are carrying out trials of rice types in actual farmers' fields. This also involves noting the response to fertilizers and to trace elements. One of the experiments we carried out involved the soaking, germination and then the sowing of samples of different rice types in the same seed bed, but each type separate from the others. After these were established they were pulled up and transferred to different lines in the field and careful checks kept on them. This was quite a task.

Deficiency caused problems

We have also assisted the Rice Research Institute in defining one of the major problems faced by the farmers, a deficiency of zinc in the rice fields. The problem was so acute that many farmers were going out of business because one crop after another failed and large acreages which should have been growing this food were being left unused. Now that we have diagnosed the trouble a zinc trace element supplement is now available in 1981 to farmers and sulphur, to combat other symptoms, is also available. We have leaflets for distribution, explaining the two deficiencies and these are helping our extension programme.

We are not, of course, concerned only with agricultural matters. We are here to express the love of God and to proclaim Christ as Lord. Each morning we have staff prayers and have tried to make these meaningful.



David inspects rice in zinc deficient soil

Each Sunday evening we hold a service of worship and Bible teaching in our house to which staff families and visitors come. A midweek Bible study has been requested and for this we hold open house on Thursday evenings and it is a most rewarding aspect of our work to see our staff families growing

in Christian understanding.

The motto we have adopted for the project is: 'Go in search of your people, love them, learn from them, plan with them, serve them, begin with what they know, and build on what they have.'

CHURCHES AND CHICKENS

by John Passmore

'Repeat after me . . .' the droning words of our teacher buzzed in my head again and I realized that four months of language study was taking its toll. On returning home from another day of classes, I found a box on our veranda. Inside I discovered a dozen eggs and a note which read 'Find yourself a broody hen!' In order to relieve the dull routine of study, and thereby maintain some semblance of sanity, swamped as I was by lists of verbs, nouns and prepositions, I decided to create a diversion for myself — keeping chickens. This would provide me not only with a pastime but also a constant supply of fresh eggs.

We had built a chicken coop and had everything ready — all except the birds, which the local government poultry farm was unable to supply. Word reached Chittagong, however, and when a colleague returned to where I was staying, David Stockley sent with him the 12 eggs and the note for me!

From this simple beginning developed my involvement with Operation Agri. Although a minister, I was forced to keep a few hens in order to 'escape' from language study and now I am closely linked with Operation Agri's diverse work in Bangladesh. In fact, I am often wrongly assumed to be an agriculturist.

A novel aid to studying

Finding a local hen to sit on my eggs was not difficult and after three weeks of waiting, nine Rhode Island Red chicks hatched on our veranda. While these chicks grew I was able to obtain some adult birds from David Stockley and so speed up egg production. Sanity was maintained and the language exam was passed at the end of that first year.

We had managed to eat a few eggs during that time, but many more had been sold or given away. When locals saw the size of the Rhode Island birds and the size and quantity

of their eggs they begged us for some eggs to put under their own hens to hatch. Although they were scornful of the fact that I kept my birds in a house, and actually fed them, they had to admire the superior results.

It was then decided that Nan and I should move north to Dinajpur for our second year where I would continue with language study and also begin to have an idea of the kind of pastoral work ahead for which I had been trained.

An unusual cargo

The date for our move was fixed but the day

before it was expected to take place another lot of chicks was due to hatch. The removal truck arrived a day late and our first task was to load the small coop complete with mother hen and her 11 two day old chicks!

Chicks and adult birds all made the 500 mile journey on the back of the open lorry and word soon spread around the Dinajpur mission that the new missionary had arrived complete with his 'foreign' chickens!

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Feeding time for a hen and her chicks

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Again in Dinajpur many people bought eggs to put under sitting hens and to improve their own stock, but also, their reluctance to feed or enclose birds remained and many of 'our' chicks fell victims to crows, foxes, disease and starvation. Then we had some news which we thought would help the project off the ground in an exciting way.

A local Swiss-backed relief organization had a new incubator and rearing equipment which they were prepared to give to me. I was working closely with Bob Young at that time and it was obvious by now that rather than being a hobby, the poultry keeping

was developing into something far bigger. Bob contacted Operation Agri who granted us some money so that we could erect the rearing house.

I could not fill the incubator from my own stock but was able to have 50 eggs from a government farm in Rangpur, 50 miles away. All the preparations were made, the brooder lamps installed and food supplies bought and mixed.

Disaster at the eleventh hour

In fact all went well until the crucial 20th day of incubation (chickens take 21 days to

hatch). The electricity went off for 12 hours! The temperature dropped in the incubator and many chicks who had already begun to pip their shells died.

We used the incubator four times having obtained eggs from as far afield as Dacca (300 miles) but each time were plagued by difficulties including further power cuts, diseases and snakes. Out of a total of 300 eggs set in the incubator only five birds survived to maturity.

The final blow to the incubator saga came when the organization who gave it to me in



John with his hens



the first place handed over their project to the Bangladesh Government. The incubator appeared on an inventory of equipment and so had to be accounted for and returned. Perhaps the saddest part of this story is that there were no plans for it to be put to its proper use and because it was made of such lovely wood, one of the officers decided that it would make an excellent drinks cabinet!

Of course, I still had my original hens all this time and by now many who had taken eggs, had raised birds now in lay.

I had been told that Dinajpur was a notoriously bad place for poultry rearing because of the problems of disease but the government veterinary clinic had a poultry day one day a week when any birds taken there could be vaccinated. Unfortunately, they often ran out of vaccine and it was also time consuming and expensive for the local people to take large numbers of birds to the clinic.

Sowing seeds – of the gospel, too

At around this time, I completed my second year of language study and it was decided that I should stay in the district but move 50 miles north to the village centre of Ruhea and that Bob Young should move east to the District of Rangpur. This meant that there was no-one left in Dinajpur to oversee the wider

agricultural work which was mainly seed multiplication. Through the poultry keeping I had established a link with Operation Agri and so it was decided that I should supervise the agricultural work at Dinajpur. My evangelistic and pastoral responsibilities fitted in quite well with the agricultural side, as all the church members are themselves farmers.

The main problem facing me when I took on these additional responsibilities was the apportioning of time and getting everything that needs doing, done!

Eventually I was forced to give up keeping chickens myself, as I found I was spending too much time with them at the cost of other duties. I gave my birds away to those of our villagers who had shown both an interest in the poultry and an ability to care for them. It is still a joy when visiting a village to see the distinctive dark red of the Rhode Island hens scratching the earth alongside the local varieties. Despite the many hazards, 'my' birds and their descendants survive and continue to multiply.

The main thrust of the agricultural work in Dinajpur had been the introduction of wheat as an extra crop during the dry winter months between rice crops, and the multiplication and supply of good quality wheat seed.

Some new high yielding varieties of rice, which are particularly suitable for the northern area have also been supplied. This work has continued, and winter vegetables have also become a feature.

Meanwhile, the monthly Bible classes continue and now there is usually a session included on a relevant agricultural topic for the appropriate time of year. Teaching has been given on the storage of seeds (especially wheat) and the growing of new crops and vegetables, and forms of new intermediate technology – such as a bamboo tube well – are demonstrated and supplied.

A way to witness

My involvement has developed simply because I kept a few chickens. There are two full-time workers on the farm in Dinajpur and one part-time worker in the villages involved in the sale of seed and debt collecting!

The task is immense and our project is really very small by comparison. Not everything we try is a success, and there are many lessons to be learned.

As we experiment with new crops and advise others, we teach, preach and show God's love in practical ways and as we experiment with livestock and crops, we do so as ambassadors for Christ.

JOURNEYS OF CONTRAST

by Michael Putnam

Treasurer of the Operation Agri Scheme

Let the song go round the earth!
Lands where Islam's sway
Darkly broods o'er home and hearth,
Cast their bonds away;
Let His praise from Afric's shore
Rise and swell her wide lands o'er.

S G Stock

BCH 376

Miss Sarah Stock was closely involved in the work of the Church of England Missionary Society when she wrote this hymn and died just before the start of this century. While she may have had a vision of the extent and scope of modern missionary work, she probably did not imagine that, nearly a hundred years later, 'Islam's sway' would seem ever wider and the bonds ever tighter. The inclusion of the great continent of Africa in the same verse is fascinating, particularly since there can be no greater contrasts than those between the areas of Asia and Africa where our own missionaries are now working.

It is always unwise to generalize from a narrow field of knowledge but I have been able to compare Zaire and Bangladesh following short visits to both these countries. Though a year apart, these journeys were sufficiently similar in character to enable relevant comparisons to be made between them. My purpose was to review the agricultural missionary projects and their potential and to report back to the newly-formed Agricultural Advisory Committee. Both countries are similar in that they have a food problem. They are unable to feed adequately all the people who live there, hence the need for agricultural development projects.

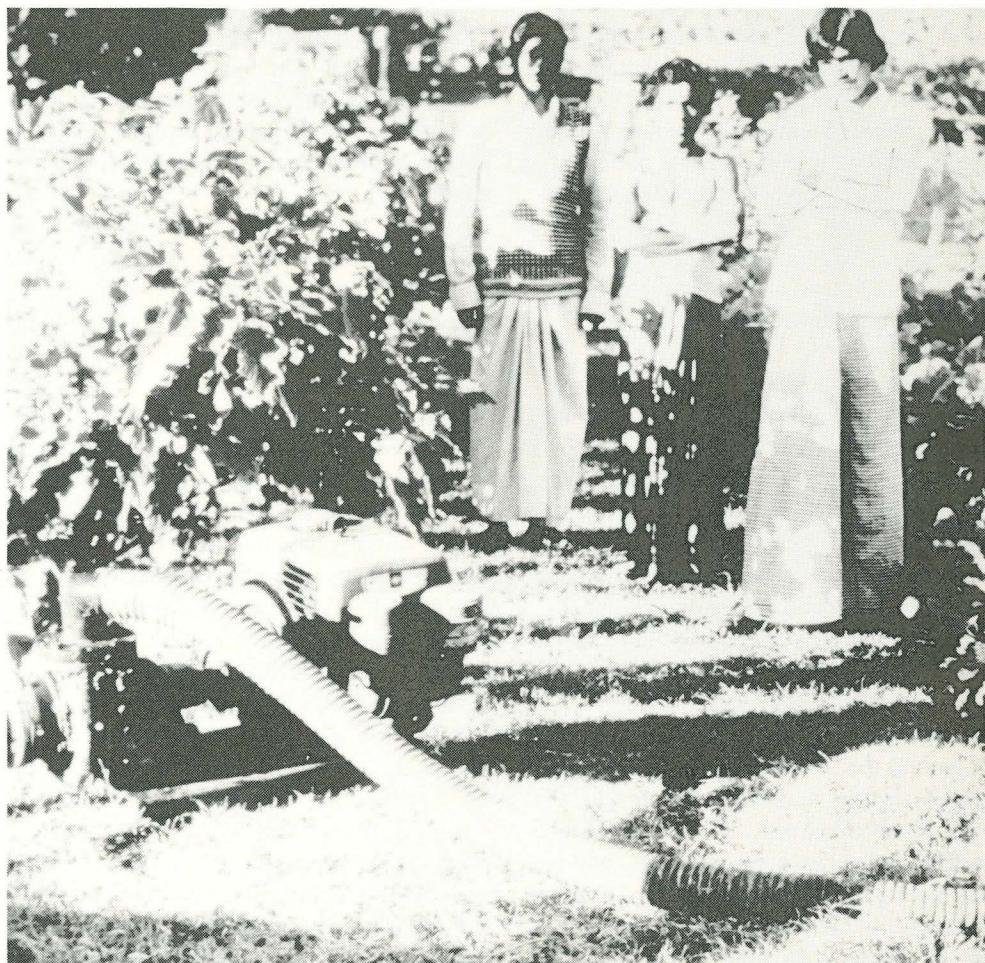
Everything can be lost!

Bangladesh is a very flat country. It is a vast alluvial plain created from the silt overspill of the great rivers Ganges and Brahmaputra.

Although it is no larger than England and Wales, 90 million people are crowded into it risking their lives and possessions in huts built on earth platforms only a few feet over the level of the plain; if the rivers flood, or the monsoon bring cyclones and unusually heavy rain, all can be swept away. They take advantage of the lower flood waters to irrigate the paddy fields and produce good crops of rice, but that only happens once in most years, whereas they need two — if not three — rice crops a year if they are to produce enough rice for the teeming millions whose staple diet it is.

David Stockley and many others have been

helping the Bengali people to achieve these extra crops. The three key factors are water, fertilizer and the right rice varieties. The Rice Research Institute in Barisal, which works in liaison with the International Rice Research Institute in the Philippines, has produced a series of high yielding varieties with different growth patterns to suit the three seasons and the different soils in various parts of the country. Information and training in the choice and use of the most appropriate types is largely dependent on David and other agriculturists like him. Many farmers are willing to listen and learn; while I was staying at Gournadi with David and Joyce Stockley a group of local farmers



Pumps for irrigation

had come to the farm for an all-day training session in rice improvement. The soil, rich alluvial silt, can support three rice crops providing the mineral goodness removed by the rice is replaced as fertilizer. The land needs extra water from irrigation ditches and wells, sources which can be used only if pumps are available.

All the eggs are in one basket

It was said by the local papers while I was there that Bangladesh should not need to import any rice in 1981 and that, providing there are no natural disasters, they should be able to produce sufficient tonnage of rice for all their needs. Unfortunately that is only part of the story. So many of the small farmers have ploughed up their land for a profitable rice crop, that there is none left for vegetables and other foods; and so much effort has been put into promoting rice to make the country self-sufficient, that the livestock have been neglected. The third problem is that it is the richer, large landowners who are able to grow the better rice crops for sale to the cities while the poor landless peasant farmers, who have less than one acre, are still unable to provide for their families.

All the farm work, particularly in the Muslim villages, is done by the men. The women are 'brooding o'er home and hearth' and can only leave if heavily veiled against the view of men outside the family. Whereas in Hindu and Christian villages the women tend the vegetable patches, market spare produce and entertain visitors, the Muslim women are limited to working the paddy to remove the husks, cleaning the house and compound and cooking the meals.

Plenty of chickens but not enough

There are chickens running around the villages. They are scavengers and many show signs of European ancestry, both in appearance and in the extent of egg



Women working near Rangunia, Bangladesh

production. Eggs are a very popular form of food and intrepid salesmen always try to vie with each other to sell travellers on ferries and at street corners hard boiled eggs. But again, there are not enough chickens to provide sufficient eggs for an impact to be made on the vast protein food requirements of the country. There are milking cows in plenty but they produce very little milk. While I was at Ruhea, John Passmore and I were entertained by a very poor farmer who brought his cow to us as we sat on his veranda; he milked it out completely, boiled the milk and gave it to us. We had a small cupful each.

The will to learn is there in most farmers, but they lack the teachers and the necessary money to buy the better seeds, to afford fertilizers, to hire the irrigation pumps, to purchase and feed good chickens or improve their dairy cows. These are the major needs of the people now that there seems to be enough rice in the country. The farmers need the help of agricultural experts to help them use what they have to the best advantage and to join together in co-operative groups to share their resources.

A different approach

Zaire, in contrast, does not grow rice. The

staple food is *Kwanga* (we call it manioc or tapioca) which is a root cut from a small bush. In Zaire the soil is so poor that once it has been exposed, it is unusable after two or three years and has to be allowed to revert back to jungle. Vegetables and fruit are also grown but this is usually women's work. There are a few chickens running around the villages but these are kept to breed poultry for meat; few eggs are eaten because of local taboos. There are very few cattle and any milk there is comes from goats or sheep.

It is clear to me that the peoples of Bangladesh and Zaire need help, but the programmes of assistance which would benefit the Bengalis would not be of the same advantage to the Zairians. We need agricultural missionaries on the spot to give training and assist with resources for the appropriate development of the things they need. An illustration I use frequently when discussing these problems is the way in which the tribal people in the forest villages find caterpillars a meaty delicacy. These

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A woman prepares Kwanga

JOURNEYS OF CONTRAST

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caterpillars only appear for about six weeks each year. If a way could be found to extend the caterpillar hatching season by another six weeks the people would benefit far more than if they were offered imported beef steak and chips.

A native agriculture needs to be developed

If we are to make a real impact on the food problems of these countries, many more dedicated agricultural workers will be needed with the insight to develop the farming that has evolved in each country rather than superimpose a form of European agriculture on them. Christianity can make a greater impact in these practical ways than it could with any amount of prayer and giving which lacks action to interpret it.

Let the song go round the earth;
Jesus Christ is King!
With the story of His worth,
Let the whole world ring,
Him creation all adore
Evermore and evermore.



A farming scene in Zaire

MANY HANDS – MANY CHICKS

by Jack Norwood
A lecturer at Southend Polytechnic

The plane bounced down at Mbandaka and I wished I could stow the 50 chicks in my hand-luggage as conveniently as the mothers were tying their children to their backs. With my arrival, began the final stage of the Operation Agri project to establish an incubator plant in Tondo, Zaire. John Mellor, who has been working in Tondo for the past ten years, has been able to identify some of the problems which limit the incubation of chicks. Incubators need heat, close temperature control and the right humidity and air flow, none of which is easy to regulate in the African jungle. However, Operation Agri has a team of

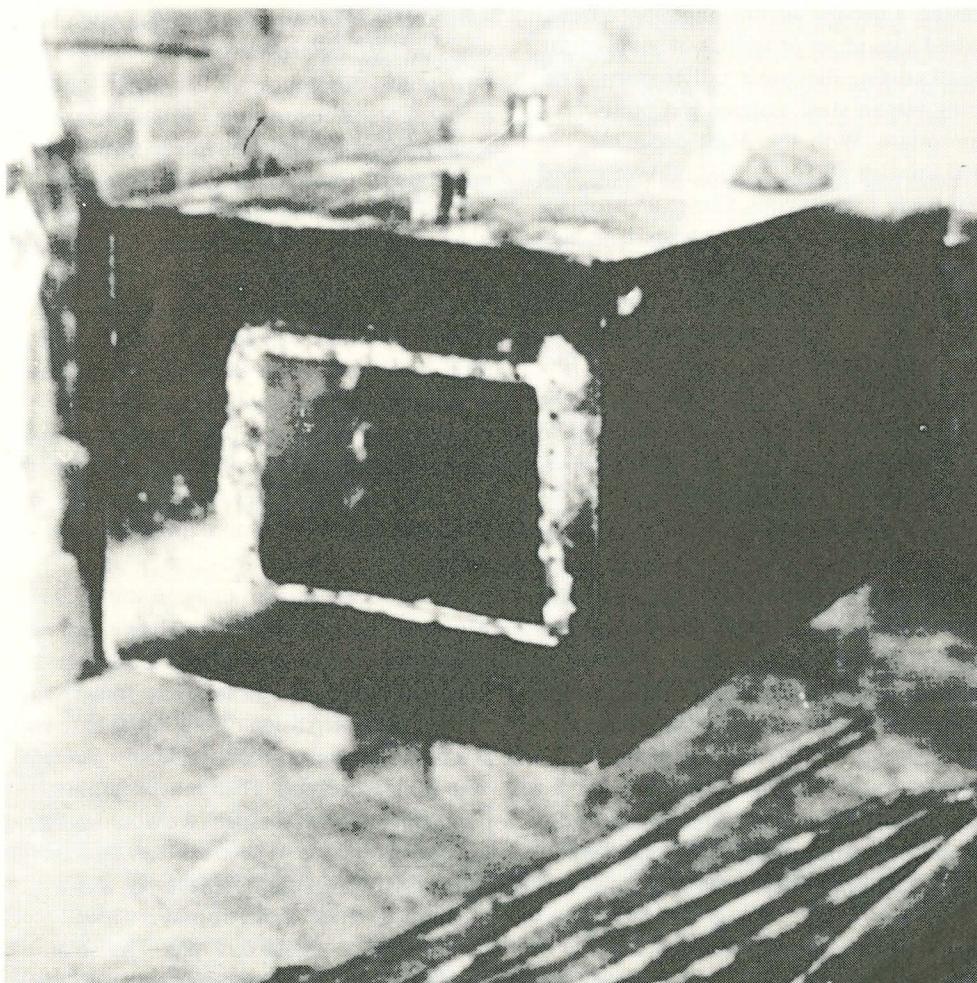
supporters working through Stan Crees, the Liaison Officer, to tackle the problem. Whatever else it may lack, Tondo is never short of sunshine, so the most effective way to produce the necessary hot water is to use solar panels. Most of the plant had been shipped out in a special two-ton trailer made by a Baptist who supports our work, John Billows. This preparatory work had taken three years and is a tribute to the willingness of many Baptists to give so freely of their time and talents. My wife and I spent a month at Harper Adams Agricultural College, Shropshire, testing and modifying two incubators. We picked a church from

the Baptist Directory and contacted the minister. Within a week two deacons had completed the plumbing. Well done Stafford Baptist Church!

Lost – one missionary

All this is by way of background. Meanwhile, at Mbandaka airport, I looked around anxiously at the people in the reception area hoping to see some sign of John Mellor, but soon it dawned on me that he was not there. It is very disturbing to arrive in a strange country, unable to speak the language, and find oneself completely alone. Eventually I found an American who persuaded a Zairian to drive me to another American couple's home. Here I was given a bed for the night and the chicks a safe haven. Christ said, 'I shall never leave you nor forsake you,' and I thank God for people like Mr and Mrs Weeks, who run a Bible shop in Mbandaka and keep a room for stray missionaries. The following day Mr Weeks offered to drive me to Tondo. This proved quite a trip, as the first mile was on tarmac, and the next 90 miles on rough track. We crossed streams by log 'bridges' skilfully placed by the Zairian mechanic who accompanied us. We arrived safely at Tondo — to the great surprise of John who had not even received the radio message that I was on my way.

It is the contrasts of Tondo which impress me most. The beauty of Lake Tumba, particularly at sundown, the stately trees and rich variety of wildlife are a backdrop to extreme poverty and dilapidation of accommodation. Even the wildlife seemed mostly intent on biting me! I stayed with John and Rena Mellor on the farm. Roger Foster joined us in January and it was a great privilege to share in fellowship with these dedicated missionaries.



The new incubator

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MANY HANDS— MANY CHICKS

The aluminium roof

continued from previous page

Down to work

Our first task was to build the incubator house. Builders' merchants are not much in evidence in Tondo, so we had to dig out the sand, stones and rocks ourselves and transport them to the site. I had to admire the strength of the pygmies carrying large rocks up the cliff face. Little chaps with big muscles! The wall blocks were made from a mixture of gravel, earth and a small amount of cement, compressed together by a hand-operated machine. Once the foundations were completed, building operations speeded up and the two bricklayers did an excellent job. We had a very steep roof compared with local practice — folk were sure it would blow away in the wind. Trigonometry, strangely enough came in very useful in setting out the roof beams. The timber, although a gorgeous mahogany was far from straight so accuracy to a millimetre was rather futile. The help of Tata Loleka, the foreman on the agricultural project, was invaluable, and we developed a sort of language with a slight resemblance to French for basic communication. Arguments with the carpenters were frequent but without any ill feeling; after all, they were experienced and I was not. The construction for a solar plant was novel to us all — the trusses were asymmetrical for a start — but if I could persuade Tata Loleka, the others were no trouble. The roof has a double aluminium foil membrane covered with roofing sheets. We obtained these sheets in exchange for wiring. It happened this way. We stayed for a few days at the house of an American, Pat, who was running a house project at Mbandaka. The electrical wiring at his house was shocking (in both meanings of the word!), but we were able to measure up and use our supply organization in UK to provide the cable and fusegear for a rewire. In return we were given the roofing sheets which made a far better roof for our project than I had anticipated.

We ordered the louvred shutters for the windows from a local carpenter, glass being

very expensive and not essential. If light is needed then the shutters are opened. This carpenter, Jim, was not in a hurry. The order was placed in October and about two thirds of the work was finished when I left in March! The workmanship, however, is admirable. There are no wood working machines so the two cm planks, as cut from the trees, had to be planed by hand to one cm to make the louvres. When the building was habitable we began to erect the solar panels, boiler, tanks and incubators.

Success at last

My experience of plumbing in the UK varied from limited success to various degrees of disaster. I needed all this experience now. We had a good set of tools, but some of the thread cutting dies were rather worn. The piping was in steel, copper and plastic as appropriate. With the plant complete we filled up with 300 gallons of rain water and were ready for test runs. Our main problem at this time was the solar panels. These were polypropylene standard UK panels. In theory, they should have produced hot water at 60° C (140° F); in practice, the best was 52° C so we had to run a fire most of the time. However, the first hatch produced 150 chirpy chicks, not to mention one even more chirpy missionary. Then the big incubator arrived, made by a group of Baptists in Southend, Essex.

Transporting such a large object to the remote site was quite a feat. It had a capacity for 2,000 eggs although we did not have the hens to lay eggs of this number yet. We soon settled down to a routine of setting eggs every Tuesday and hatches kept 'happening' the next Monday. Production was about 110 chicks per week and John Mellor had no problems selling them at three weeks of age. Eventually we hope these 'Rhodes' will replace the small village hens.

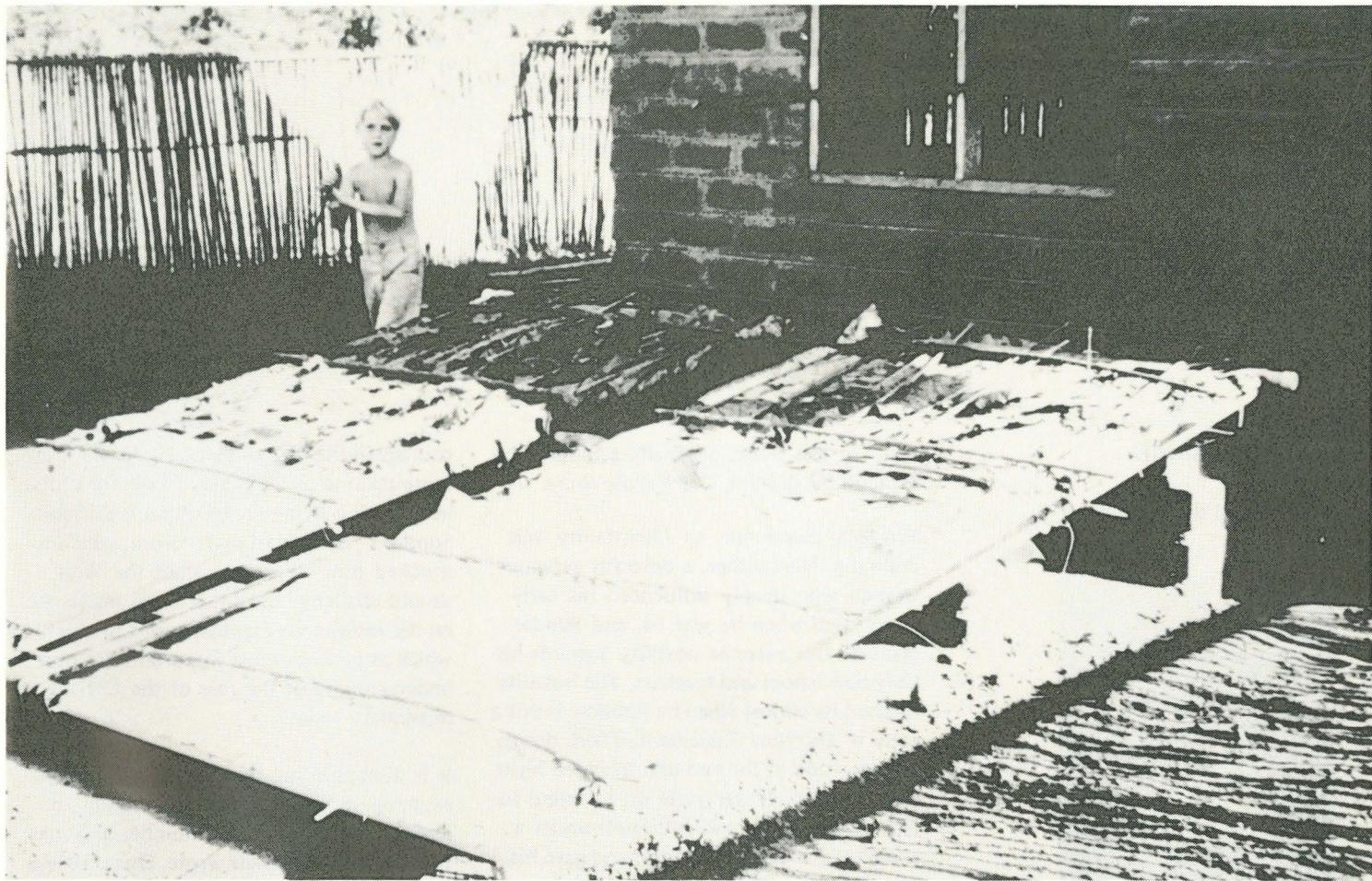
The staple food of the people is *cassava* sometimes called manioc. This is a root that

has to be soaked in the swamp to get the cyanide out before it is made into flour! It looks and smells revolting but the Zairians and some English relish it. The main problem is that it contains no protein. Traditionally the people supplement the *cassava* with meat or fish, but both of these are in short supply. Fish costs much the same as in the UK but as a day's wages for a man are, on average, 40p, the poorer folk cannot afford fish. Many of the children do not grow as they should and some have died from malnutrition.

A full house for Wilma

Children diagnosed as undernourished are sent to Mary Hitchings and Wilma Aitchison who run feeding programmes. It is surprising how much difference a little good food makes. Early one morning I found Wilma's lounge full of children, all asleep in various positions. Do you know the 'top to tail' way of getting more children in one bed? Wilma had the little tots sleeping across the settee so more could be accommodated! These were all children from neighbouring villages who had walked to Tondo for the food 'treatment'. The BMS, backed up by Operation Agri are trying to alleviate the problem of malnutrition through the agricultural work of John Mellor, now joined by Roger Foster. More chickens would be one way of improving the protein supply.

A typical day at Tondo would begin around 5.30 in the morning. I had no clock, since a thief had broken in and stolen it, so we had to rely on the first sign of life in the eastern sky. It was easier after Roger Foster arrived with his alarm clock. Then most mornings — but not always alas for me — we would gather for prayer at 5.45. The work can be hard and crises were commonplace. It was a privilege to share these in prayer. I well remember one disastrous day. The solar panels developed yet another leak and our



turning gear on the incubator resulted in eggs falling out of the trays. The 'plop' as each egg fell made me wince. Next day at prayers, Mary and Wilma shared with us their problems in connection with the medical work. Chickens and eggs seemed so unimportant compared with the life and death issues at the hospital. Yet to hear them pray for even me and the chicks gave me new strength. Prayer changes problems into opportunities.

A test of their interest

The other task I endeavoured to tackle at Tondo was the provision of a more hygienic water supply. The main source was a spring outlet on the beach which unfortunately was likely to be polluted from the nearby school cesspit. A lot of time was spent surveying the area and looking for possible water sources whilst endeavouring not to get lost in the forest! Eventually a well site was selected and dug out by a gang of *Batwa* (pygmy) workmen. Rock was hit at just over one metre down and water nearly four metres later. The well was eventually deepened to six metres during the dry season. The next job was to lay a pipeline to the village. The task of digging a trench was given to the villagers with each family being responsible for a certain section. This work was supervised by Sam, a local community

leader. At the time of my departure the pipeline had been laid and building had commenced on a concrete water tower. This project will bring much needed water to the part of Tondo most remote from the lake.

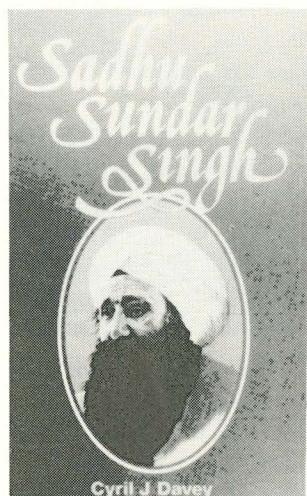
Once water had been provided for that area, I took the opportunity of visiting Nkokomantaka with a small medical team organized by Wilma Aitchison. The trip by canoe was in itself quite an experience and the journey took four hours hard paddling. The villagers announced our impending arrival by beating the village drum. We met the village leaders in the church and explained to them our proposal for improving their water supply. We hoped that with their support we could place a strainer buried in gravel in the lake and pump water into two fifty gallon drums on the beach. The gravel and a separate membrane on one drum would then filter the water. We asked them to contribute 200 Zaires (about £28) towards the cost, ensuring that they really wanted the scheme and would also turn up on the day to dig the trenches. In fact, they raised a large proportion of the amount in one day which was very encouraging. In the past the villagers have had to carry water long distances and many of them are aware of the health hazards associated with the present supplies.

Many hands — but the work is not so light
The journey home was, as is usual in Zaire, eventful. About one hour from Tondo the track was blocked by a large fallen tree. John Mellor managed to muster nine men with axes but it took nearly three hours to cut through it. It was left to me to pay them for their work as any argument with me would be futile because I did not speak the language. In the event we paid them well and they seemed satisfied.

An appropriate name for this project would be 'Many Hands'. Many hands have made the incubators and many have worked on the tanks. Many evenings have been spent in church halls and home workshops, many hands have written to me (I was constantly receiving letters, cards and parcels and I regret I had only one pair of hands with which to reply), many hands have set aside cash for this sort of work. Thanks to you for your support of the BMS and Operation Agri that makes such jobs as Tondo possible. Many hands have joined in prayer and much has been accomplished as a result. The task at Tondo continues and this chapter is yet another testimony to the faithfulness of our great God.

BOOK REVIEW

SADHU SUNDAR SINGH
by Cyril J Davey
Published by Send the Light Press
Price: £1.25



This book, written in a simple style, so that even a child can enjoy it, is not for the serious student. Nonetheless, the story of Sundar Singh, the Indian Sikh who became a Christian despite total opposition and eventual rejection by his family, makes compelling reading. We must be grateful to

STL for this book, originally published by SCM under the title *The Yellow Robe*.

Sundar's conversion to Christianity was dramatic. His mother, a devoutly religious woman who deeply influenced his early years, died when he was 14, and Sundar reacted with extreme hostility towards his Christian school and teachers. The hostility reached its climax when he publicly burnt a copy of the New Testament. Then, deeply unhappy and at the end of a troubled night when he had almost made up his mind to end his life by throwing himself under a train, he saw Jesus in a vision and gave his life to Christ. Convinced that Christianity had to be presented to India and the East in an Eastern and not Western mould, he donned the saffron robes of an Indian holy man or sadhu. He journeyed throughout India and neighbouring countries preaching the Gospel. 'A Christian is one who has fallen in love with Christ,' he said.

Year by year, despite increasing opposition and growing threats to his life, he entered the forbidden land of Tibet and there met with almost unbelievable adventures. His

courage in the face of constant danger is an inspiration to us. 'It is easy to die for Christ,' he said, 'it is living for Him that is difficult.' Sundar's rejection of materialism, which so shocked him when he visited the West, should challenge us, but it is his insistence on the indigenous expression of Christianity which is perhaps most important for our understanding of the role of the Christian missionary today.

It is disappointing that the author fails to examine in any depth the thinking of Sundar Singh, despite the number of books that the Sadhu himself wrote. One possible exception is the chapter dealing with his understanding of prayer. While it is true that 'his strange mystic sense of God, breaking the physical barriers of this world, would always endear him to the East and perplex the West,' it is also true that this Indian mystic could teach us much. To study his thought the reader will have to turn to other, and more scholarly books written about this saintly man, but despite this lack, this book is well worth reading, not least as an introduction to this great Christian.

CJH

NEWS IN BRIEF

Ten thousand dollars have been sent by the Baptist World Alliance to help victims of the civil war in Lebanon. The money will provide food, clothing and shelter to those in need. In Beirut, Badan Street Baptist Church has been badly damaged by incessant

shelling. About 100 people are using the basement there as sleeping quarters, and as a safe place to hide from the fighting. No Baptist casualties have yet been reported. The Southern Baptist Foreign Mission Board has donated 25 thousand dollars to needy people in Lebanon.

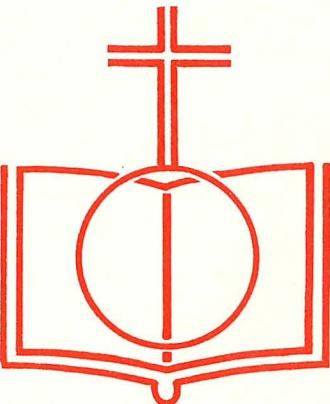
Chinese church leaders met with their counterparts from other Asian countries at an historic consultation in Hong Kong earlier this year. It was the first time in about 32 years that representatives of the Protestant Christian community in China had travelled abroad to discuss issues of Christian life with other church leaders.

The Chinese church itself was one such important issue and the Chinese presented three papers at the consultation describing the challenges which face the church there. A major problem has been the image of Christianity as a Western import, a problem familiar to most Asian churches, but particularly damaging in a country which has made a conscious effort to cut itself off from the West. The Christians answered their critics with the Three-Self Patriotic Movement which affirmed its principles as, self-support, self-government and self-propagation. The Chinese leaders, while glad of the opportunity to meet and share with other Christians, stressed that China's Christian community must be allowed to develop its own style.

Missionary

HERALD

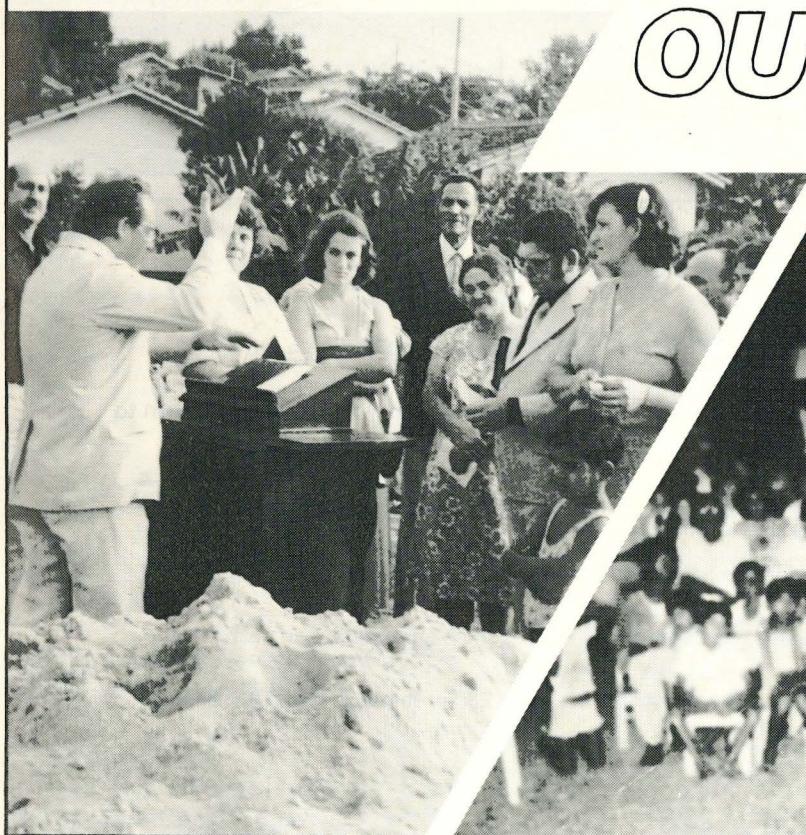
The magazine of the Baptist Missionary Society



SEPTEMBER 1981
PRICE 12p



NEW
VENTURES
IN
OUTREACH



HOW TO KILL A MISSIONARY

Reprinted from the 'New Zealand Baptist'

British readers may well like to follow the advice recently given to New Zealand Baptists, on the best ways to kill a missionary visiting your church on deputation.

1 Make certain that you include plenty of extra meetings without first warning your victims. This will raise his blood pressure no end.

2 Encourage his hosts to kill him with kindness by overfeeding him. Give him 'seconds', lots of cream and never take 'no' for an answer. At the very least, he should have indigestion and possibly even a stomach upset.

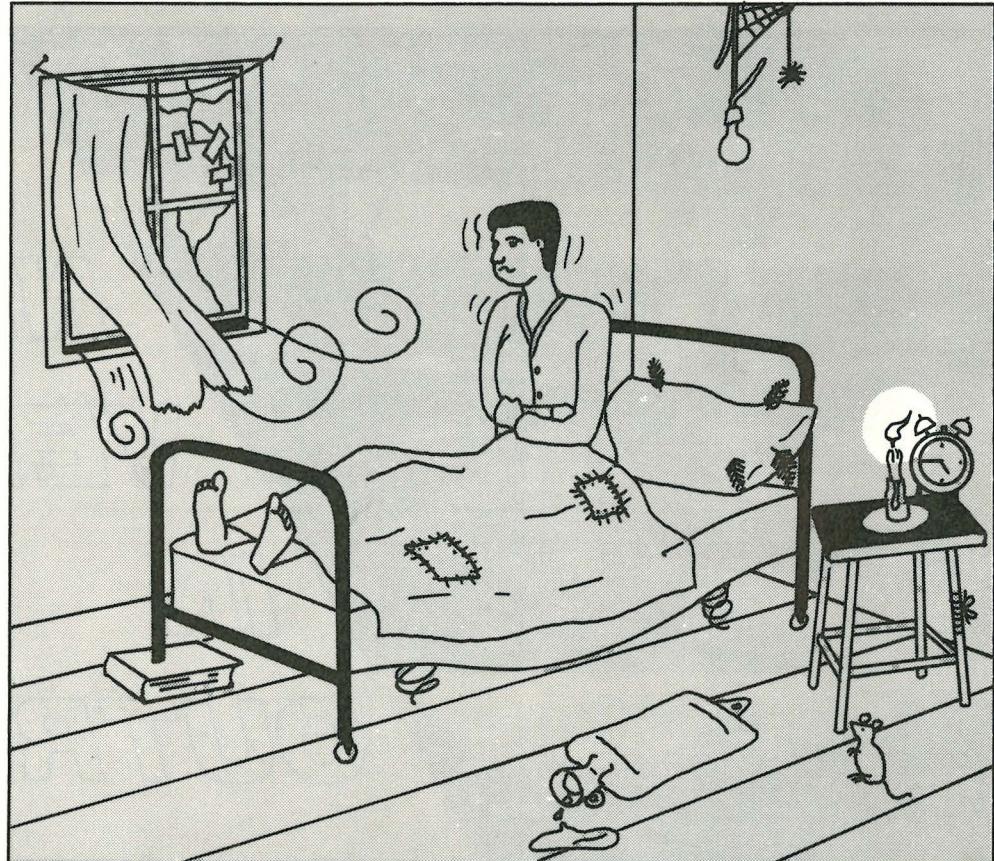
3 Keep him talking until the early hours of the morning discussing his work. This is not too difficult, as he will be quite keen to do this. Once he has started, he will be so mentally stimulated, any sleep will be out of the question.

4 Never contact your missionary before he comes, but always leave him to find out where to go and how to get there. A week or two of this treatment and he will gladly face head hunters instead!

5 Fill your meeting with 'specials' so that 50 minutes have passed before your missionary is asked to speak. Then remind him that people hate to stay after the hour is up.

6 Always assume that your victim is superhuman, and do not, even for a moment, think of showing him the geography of the home. Anguished facial expressions will result from thoughts of the 'unreached!'

7 Lastly, remember to conserve energy. Do not provide warm rooms or bed, but do give him cold linen sheets, miserable little fires and windows that will not shut. Coughs, colds, 'flu, bronchitis and, with a little bit of luck, pneumonia become glorious possibilities.



NOTES FOR YOUR PRAYER GUIDE

David and Yvonne Wheeler (11 September) are on furlough.

Frank and Rosemary Mardell (15 September) are awaiting visas to return to Bangladesh.

Joy Moseley (18 September) has now returned to this country.

Alison Wilmot (23 September) is now at Ruhea.

Rev F W Smith (26 September) died at the beginning of the year.

The new Principal of St Andrew's Hall (28 September) is **Dr Dan Beeby**.

Secretaries

Rev A S Clement
Rev H F Drake, OBE

Editor

Rev A E Easter

Enquiries about service to:
Rev Mrs A W Thomas

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support work are always available to offer
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When Jesus sent out the seventy on a programme of visitation from village to village it was an experiment in evangelism. It was a project to demonstrate the love of God through preaching, through teaching and through healing, not by means of a select priesthood, but through the obedience of ordinary followers of Jesus Christ, and with what joy and stories of success the seventy returned.

Another experiment in evangelism took place when Paul, finding himself in the capital of the Greek world, used the Greeks' love of debate and philosophical argument in an attempt to persuade the Athenians that the God for whom so many in their blindness were searching, had actually been revealed to them in Jesus Christ. Their altar, 'To an unknown god' was needed no longer.

Different occasions, different circumstances and different methods, but directed to the same end of leading people to know and serve the Lord. So our missionaries in every field are quick to seize an opportunity, though the method may be unusual, to advance the Kingdom of God.

With the mass movement of people away from the countryside into the towns and cities of Brazil a new situation has arisen. When they arrive in these great centres of population so many discover that there just is not any established housing within their financial reach. They therefore join the increasing number of those who have to find what shelter they can in the shanty town or *favelas* which spring up on any empty plot of land. This has presented a challenge to some of our colleagues who are engaging in what is known as urban evangelism — carrying the good news to those faced with the deprivation of such conditions as exist in these slums. A novel way of presenting the truth of Christ has been used on occasions. The gospel story has been given by means of glove puppets.

Far from Brazil and in a different culture, the Cinnamon Gardens Church in Colombo, Sri Lanka has used its unique site at the junction of five roads in that busy city, and used its spacious grounds to erect an open air stage. From this the Christian message is presented by way of drama to the passers-by.

In India, Young Life Centres are creating a Christian environment in which children from the villages can receive, not only formal education, but a vocational training in some village craft. When they return to their community after three years at the centre they will be equipped to earn a living, but more, they will be able to take back to their village a knowledge of Christian living.

In this issue of the *Herald* we tell the story of some experiments in evangelism and how the love of Christ has been presented through them.



IN THE DEVIL'S BACKYARD

by Gerry Myhill



Debinho, recently converted and baptized, happily sang, 'With Christ in the boat, all will be well,' as he piloted our vessel through treacherous waters. Every so often the pitch blackness of the night suddenly turned brighter than day as lightning flashed and thunder rolled in great waves all around us. In the moments when the sky was lit, I could see the mainland a couple of miles away. The islands were closer but did not offer any shelter, being whipped by the same rains that were soaking us. I cannot say that I was afraid of the river or the storm, but I do know that I wondered what crazy idea had driven me to buy this boat, rename it 'Messenger of Peace', and leave the safety of solid land to visit a chain of islands in the River Paraná.

I knew the answer

As Debinho continued to sing and happy in his new found faith, oblivious to my thoughts, God spoke to me through Romans 10:14 – 'How shall they hear without a preacher?' I thought back to the days in Peru when I felt the call to serve God and the faith put in me by Spurgeon's College in accepting me to train for the mission field. I thought back to that first interview at the BMS and I knew whose crazy idea all this was. It was God's, and I was thankful for the pouring rain which was not only filling my shoes but hiding my tears, as my resolve never to return to the islands – to suffer the heat and the mosquitoes, to put my life at risk in the face of such storms as these – melted and turned into a strong conviction that this was God's place for me. I was discovering that my call to serve in the North-West of Paraná, to live in Nova Londrina and work in the surrounding towns and countryside, had something extra and a little different. God had given my wife, Johan, and I a chain of islands which I sometimes picture as a string of beads around the Devil's throat. The islands are places of fear and superstition bound by spiritual darkness and there is a great need for the preaching and presence

of the Living Lord Jesus and His liberating power.

Shortly after the night of the storm, I was invited to a wedding on 'Japanese Island', and was met there by Debinho. There must have been about 200 people present, and the drinking and the dancing had to be seen to be believed. I retired to the back kitchen-area with Debinho, the only other Christian present, expecting trouble, as the majority of these folk practise spiritism. However, as we sat by the light of the kitchen fire with our Bibles open, a steady stream of people came to us to ask questions about

our faith. We were there until 4 am taking advantage of this opportunity to witness to the saving power of the Lord Jesus in the Devil's own backyard, or so it seemed, as the festivities reached their crescendo.

Mosquitoes and toads

Not long after the wedding the house was destroyed by a flood and the owner and his family were forced to move to higher ground and rebuild. To our surprise and joy we were asked by Sebastian, the owner, to hold a service in his new home, asking God's blessing on it. We turned up in force on the appointed day and a service was held.



Flooding is not uncommon here



Senhor Antonio and family—a visible difference

However, to any casual observer it would have seemed anything but a Christian service, the strangest part being the closing prayers. We were gathered together in a large circle inside the bamboo stake house. It was almost dark except for two paraffin lamps burning. A little old lady was running around the circle swinging a tin of fiercely burning embers, letting off a thick black smoke in order to keep the clouds of mosquitoes at bay. The mosquitoes did not take the hint, however, and instead of holding hands for the prayer as is the custom, most people were enacting a strange form of dance as they beat their bodies in order to defend themselves from the attention of the insects. Into the centre of this weird scene hopped an enormous toad which sat and peered around at us all, approving of the attention we appeared to be giving him.

The service was different but the Christian message is always the same: 'Only Jesus Saves'. The outcome too is always the same. People come to know Jesus as Saviour and Lord, and the darkness is dispelled a little more with each soul that is saved.

With the passage of time, our conviction of the need to amplify the work on the islands has led us to purchase a better boat.

With the help of friends in England who took up the challenge our hopes were realized in the form of a 7 metre aluminium boat, light to handle and powered by a 25 hp outboard engine. With this craft we are now able to travel far greater distances, covering in 40 minutes journeys which once took us more than four hours.

A dramatic change

At present we can look out at the islands and they do not look quite so forbidding. Jesus, who is the light of the world, is dispersing the darkness. We can see this happening in families such as that of Senhor Antonio on Tarara Island, 50 kilometres up river from Japanese Island. A few weeks ago on our first visit, we were received by a suspicious and unkempt family. The faces of the children were covered in open sores from the bites of cockroaches. Ten of the 22 children were already dead from various illnesses. This family is typical of those we have found among many of the island families; poverty of mind as well as economic poverty is rampant, the one breeding the other. It has been our experience that Jesus Christ can change this, and the parents can receive a new lease of life. They want to learn to read in order to read the Bible. They want their children to study so that they too can

improve themselves. They take a new interest in their appearance and this means an improvement in hygiene. The photograph of Senhor Antonio and his children was taken a few weeks after our first visit and it shows a real change in him and his children. They are clean, clothed and no longer have their faces covered in sores. When I first arrived at their house, carrying my paddle to defend myself from any dogs (one never knows what to expect!), I found the dog too weak even to get up and bark! The children all fled into the jungle to hide, badly frightened. Now, they run to meet us when they hear us coming and are learning to sing choruses. We have been invited to hold a service in their house soon. Again, I am reminded of the question: 'How shall they hear without a preacher?'

A small miracle

During the past five years I have seen something of the fear and superstition that rules so many people's lives. Many of the customs and beliefs here seem to have their origin among the Indians who once inhabited the islands, and whose presence seems to

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IN THE DEVIL'S BACKYARD

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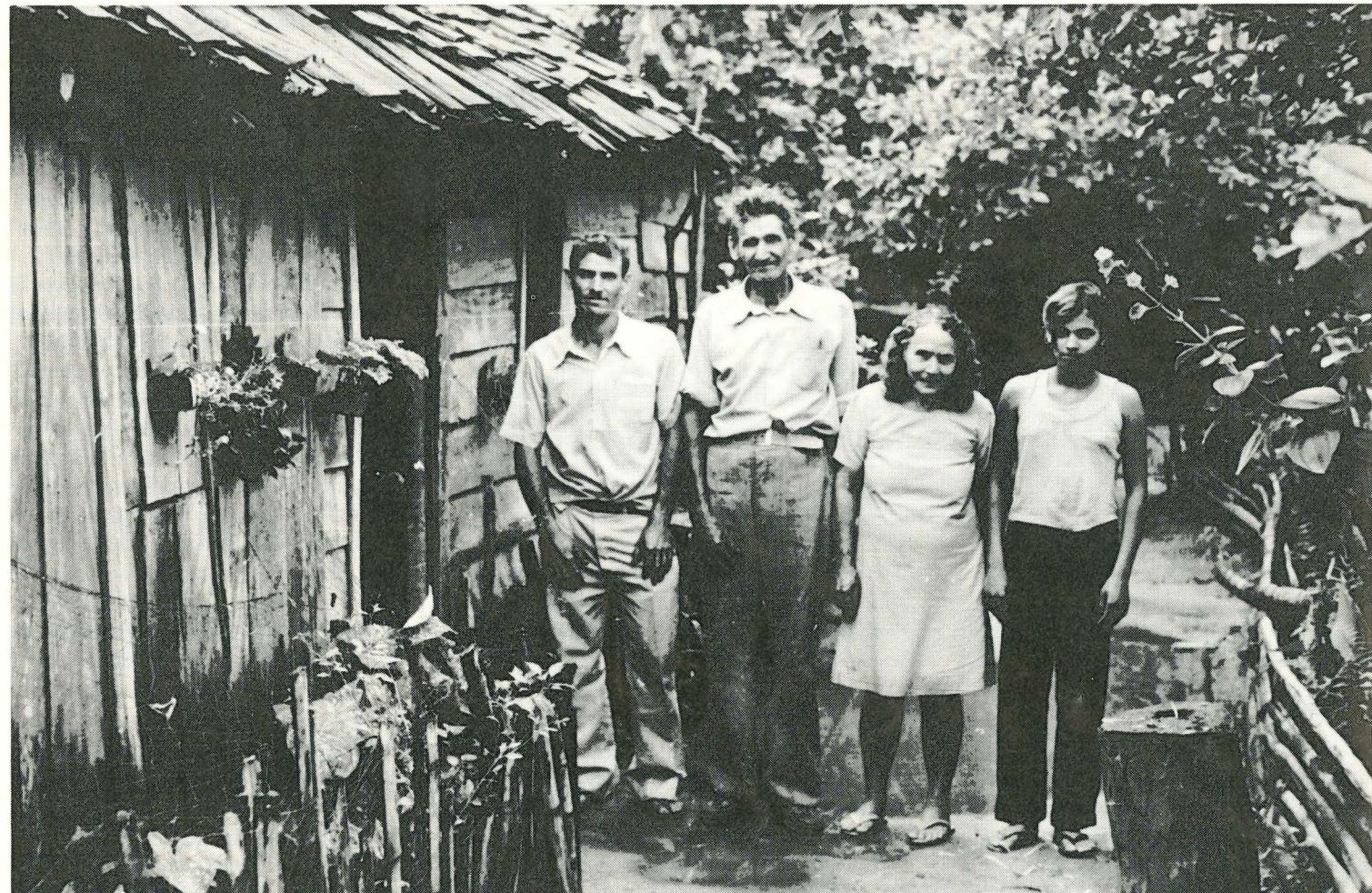
make itself felt in some mysterious way beyond the burial grounds that mark their sojourn here. I have seen the resigned way in which a family accepts the death of a boy of two years who had been playing innocently with a poisonous snake. Or another, drowned while fishing. So many tragedies are due to lack of care and understanding; so many die for want of hygiene. Yet so many times I find myself asking, 'whose crazy idea was this?' and I am not ready for the answer. On one occasion recently I was surrounded by a group of people at the closing of a service in Porto Rico. 'Pastor, I have a pain'; 'Pastor, I am ill.' Among them was a young

woman with a baby only ten days old, which had been sent home to die by doctors. It was just a tiny bundle of bones and a small, frightened face. 'Jadur is his name,' said the mother. 'Pray for him Pastor.' I prayed for him but I prayed mostly for the mother that she might accept the inevitable and I prayed also for myself that God might forgive me for my lack of faith. Four weeks later while putting the boat in the river, another boat arrived and from among the people who disembarked, came running a woman, shouting, 'Pastor, look at Jadur!' and she held out a gorgeously fat baby smiling contentedly. God said once more,

'It's my crazy idea.' This time the tears were tears of joy, and there was no rain to hide them.

Jadur's parents live on one of the islands and we plan to visit them soon. Our prayer is that Jadur's life be used by God to cast light into the lives of many, expelling the darkness and the grip of Satan for ever by the presence of Christ.

The chair in which I am sitting, and which always occupies the place at my desk, is not particularly comfortable. It is not a place to which I retire by choice, but of necessity.



A family in need of Christian help

However, it does help when I am sitting here at my desk preparing a sermon, or service, to remind myself that it once belonged to the Rev Arthur Elder. Probably, in those early days in Brazil, Arthur did not mess about on the river in boats, but I believe that he and his wife were confronted by difficulties of many kinds. Perhaps Arthur, travelling on horseback for the first time, might have wondered, 'Whose crazy idea was this?' Like me, he too must have known the answer: it was God's.



Rice cutting by the Paraná River



Gerry, Johan and two friends in the new boat

EVANGELISM ON STAGE

by Peter and Margaret Goodall



It all began with a murder. Shirley and Lena Perera were members of Cinnamon Gardens Baptist Church, Shirley being a deacon of long-standing. He was approaching the age of retirement, and was looking forward to engaging in more evangelistic work. With this in mind, Shirley and Lena moved into the flat above Ranasinghe Hall, a Mission Hall situated in one of the poor areas of Colombo, where they worked, and began to build up the Sunday School, run a boys' club and lead the worship on Sundays.

In August 1970, Shirley and Lena were discovered dead in the Mission Hall itself, cut down on the preaching dais. They had died in the place where week by week they had proclaimed their living Saviour.

The denomination as a whole was deeply shocked, but in the fellowship at Cinnamon Gardens this tragic loss was felt more keenly. Shirley had been involved from his earliest years with the Baptist Young People's Association and with the Christian Endeavour group at Cinnamon Gardens, first as a member and later as one of the adult friends, and members of the group had helped them with the work at Ranasinghe Hall. For all these reasons they began a memorial fund for Shirley and Lena. The fund was started with no clear idea of what form the memorial should take. There were various suggestions, but most of the schemes were too ambitious for the amount of money collected. The money was banked, and for some years nothing further was done about this project.

In Shirley's footsteps

Then in 1979 the subject of the memorial was raised again, and this time a new suggestion was put forward.

Shirley Perera had been an excellent open air speaker. He was extremely good with crowds and had been active in previous open air witness at the church, so someone



A small space but great opportunities

suggested building an outdoor stage in the church garden where open air evangelism could take place. This type of outreach had been going on for some time, but a stage would be a very useful addition. It was felt this would be a project after Shirley's own heart and the stage was soon under construction.

On 23 December 1979, a Sunday evening, the stage was dedicated to the memory of Shirley and Lena Perera, and taking part in the short ceremony was their son, Kingsley, a member of the church. Since that day

there have been open air evangelistic services held monthly on Sunday evenings.

We never lack an audience

The church at Cinnamon Gardens is in a very central position. It seems, at times, that the whole world passes our doors. Close by are many bus shelters where crowds queue, sometimes for hours. Just opposite is the Eye Hospital and nearby the General Hospital, where discharged patients or visiting families from far and near go by. We also have our 'resident' pavement dwellers around the walls, the beggars, the hawkers,



Children watch a film attentively

the fortune tellers and astrologers, and those who prefer the interest and comradeship of a busy city street to sitting at home in some little shanty house.

All these people form a ready audience, and as soon as the lights go up, or the recorded music starts, or the screen appears, the crowds begin to gather along the walls.

Children gather quickly and they are happy to come in at once and sit on mats near the stage, older brothers and sisters looking after toddlers, safe for an hour or so from the dangers of the street. Adults are more wary. We start with a sprinkling of church members sitting in the audience as encouragement, but it is not until darkness falls that the majority of those watching from a distance will come and take a seat. But eventually they do come and when the chairs are filled then they stand behind or lean on the wall.

Culture barriers

Our evangelistic committee plans to have a varied programme, but we know that the one sure 'crowd-puller' is a screen on the stage,

continued overleaf



Evangelism in Kavi

EVANGELISM ON STAGE

continued from previous page

so we try to provide a film or film-strip each time. We have problems, of course, because nearly all the films available to us are in English, or rather American English, and many of those whom we are trying to reach are Sinhala or Tamil speaking. Not only are the films in English, but also about people of a different culture, and we realize that the main message must come through our evangelists speaking the Gospel in the language of the people.

Music, too, plays its part. Month by month our young people practice and sing in both English and Sinhala and a very talented group they are too. Sometimes we borrow groups from other churches and on one occasion were glad to have a Hewisi band lent to us by the Salvation Army.

Sri Lankan people are very talented when it comes to drama and we try to produce something new for the great church festivals. Plays are acted with the absolute minimum of scenery and props. It is really amazing to see what costumes can be made from a sari and a packet of safety pins!

Always something different

It would be very easy indeed to slip into a rut and stay there, so easy to produce the same pattern of singing, film and gospel message each time. We are very conscious of this and try to provide something a little different each time. On one occasion one of our old retired pastors gave a message in *Kavi* — this is a type of Sinhalese poetry which is chanted or sung to traditional tunes. He is one of the few Baptist pastors who can compose and perform Bible stories in *Kavi* form.

The lack of suitable films in Sinhala has led us to try to produce our own tape and slide stories. The aim is to produce stories photographed locally, and if possible true stories of local people. We want so much to



The young people singing

get away from the idea that Christianity is a 'foreign' or 'imported' religion.

What results have there been from these efforts in outreach? Well, it would be untrue to say that we have seen conversions and numbers being added to the church; it is just not so — not yet. But each month crowds are hearing the joyful songs of the gospel, and they are seeing and hearing the message of the saving grace of Jesus in picture, drama and preaching. Some of them are beginning to talk with us, and many of them are carrying home with them a tract or scripture portion. If we are faithfully carrying out our

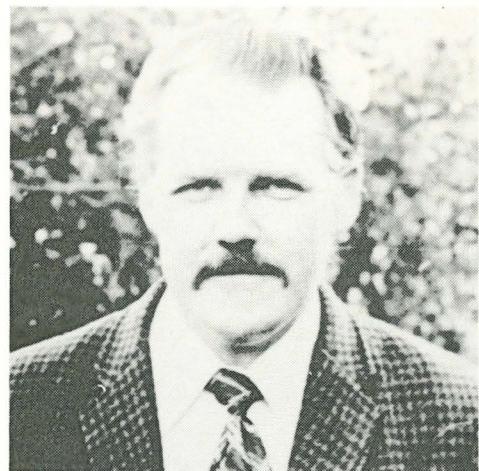
commission to preach the gospel, then we may happily leave the Holy Spirit to work in men's hearts.

We have a stage then. Just a thing of bricks and mortar and asbestos sheeting. But just because it is there, we have a constant reminder that it must be used. We have a training ground for young evangelists, a focal point for experimental drama and somewhere from which the gospel is proclaimed — that gospel which is based on victory over death.

Shirley and Lena did not die in vain.

HOPE REBORN

by Keith Hodges



There was nothing extra special about the weekly Bible Study series entitled 'Being a Member of the Church', which we were following at the Santo Antonio fellowship. In the fourth study, 'Baptism', we referred to baptism as being part of a believer's response to God's revelation of Himself as the One who redeems fully those who follow Him. Baptism is a sign of the commitment to God of the person made alive in Christ Jesus. The study seemed to have gone well and all was left in God's hands. The following day revealed just how much God made Himself known through the teaching of His Word.

'I have something special to say to you Pastor,' Yvonne said, her face beaming. 'I must be baptized as Jesus taught.'

Yvonne was a gem! She had given her life to Jesus some weeks earlier, won to Christ through the friendship and testimony of Augusta and Barbara. Now we were seeing the fruit of her new life in Christ. How happy we were that day because of the excitement and joy of a new believer, eager to follow her Saviour's teaching.

A day later, Barbara, my wife, and I visited another new Christian, Dona Iracema, an

elderly widow, who was growing in faith.

'Pastor, I must be baptized. I want to be a real part of the Church,' she said, her face shining with happiness. 'I know I have much to learn, but I must be baptized.'

Words could not describe how Barbara and I felt, as we sat there listening to her testimony of God's leading. Two baptismal decisions in one week! It just did not seem possible, but there was more to follow. On the next Sunday after the service, Dona Ida who had served the Lord for many years as a Presbyterian, also made her request for baptism. Ida had been worshipping with us for the last two years and had seen her granddaughters, Marilza and Nilza, won for Christ and baptized. Now she too, wanted to be one of the fellowship in a complete sense.

What a week! Typically human, I wondered why every week could not be the same. Then, I recalled the earlier years.

Not always so good

A dilapidated, dirty, abandoned wooden building, an epitaph to a lost hope, a small group of disillusioned people, the opposition of the local authorities, calm yet adamant in their claim on the land upon which stood the chapel, the scepticism of the townsfolk on discovering who we were, made clear in their scornful comment — 'You don't belong to that group do you?' Any real progress was prevented, as we were gripped by a history of inconsistent leadership, bad witness, and a lack of dedication and purpose. Small victories had been gained by a face-lift to the old building, the prompt payment of bills, and better relationships within the town, but nothing much by way of establishing a



The old church building

continued overleaf



Building the new complex

HOPE REBORN

continued from previous page

worthwhile future. What was desperately needed was a new vision, a new venture, a new opportunity, but two and a half years were to pass before any signs of hope were seen.

When the 'new thing' came, it came suddenly. One could almost say, unexpectedly! For us, it was God breaking through, making His will known to us, and giving a promise of new things to come to the people of Santo Antonio. And, of course, it came through His Word (Isaiah 43), and His promise was backed in a wonderful way. The local council, who hitherto had been unprepared to listen to us, suddenly became interested in our idea of a new church building and community centre. The vast scale of our thinking captured their imagination, and new land was given to us, four times the size of the original plot. The old building was moved to the new site and tucked up into one corner so as not to impede future development of the

ground, and plans were drawn for the new venture. Months went by before these plans were ready, for no money was available to employ an architect to do them for us. It was specifically a DIY job!

Back to square one

Then the let down! By the time the plans were ready and accepted by the local authority, our own people had simply lost interest. The extent of the project overawed them! It was too big! There was no money! It could not be done! The project was shelved. What can one do when one's own people are so unenthusiastic? Barbara and I felt that the 'new thing' God had promised would never be a reality. Our work continued in the North Pioneer Association, but Santo Antonio da Platina remained stagnant. In the mother church at Jacarezinho, the young people's group grew, preaching-points in the outlying areas were served, and as some came to the Lord several baptisms were registered, but Santo Antonio changed not a bit. There were conferences, special services, church and young people's retreats, but Santo Antonio refused to move.

Then again God intervened. Through the experience of Moses and the Israelites on their march out of Egypt (Exodus 14) God

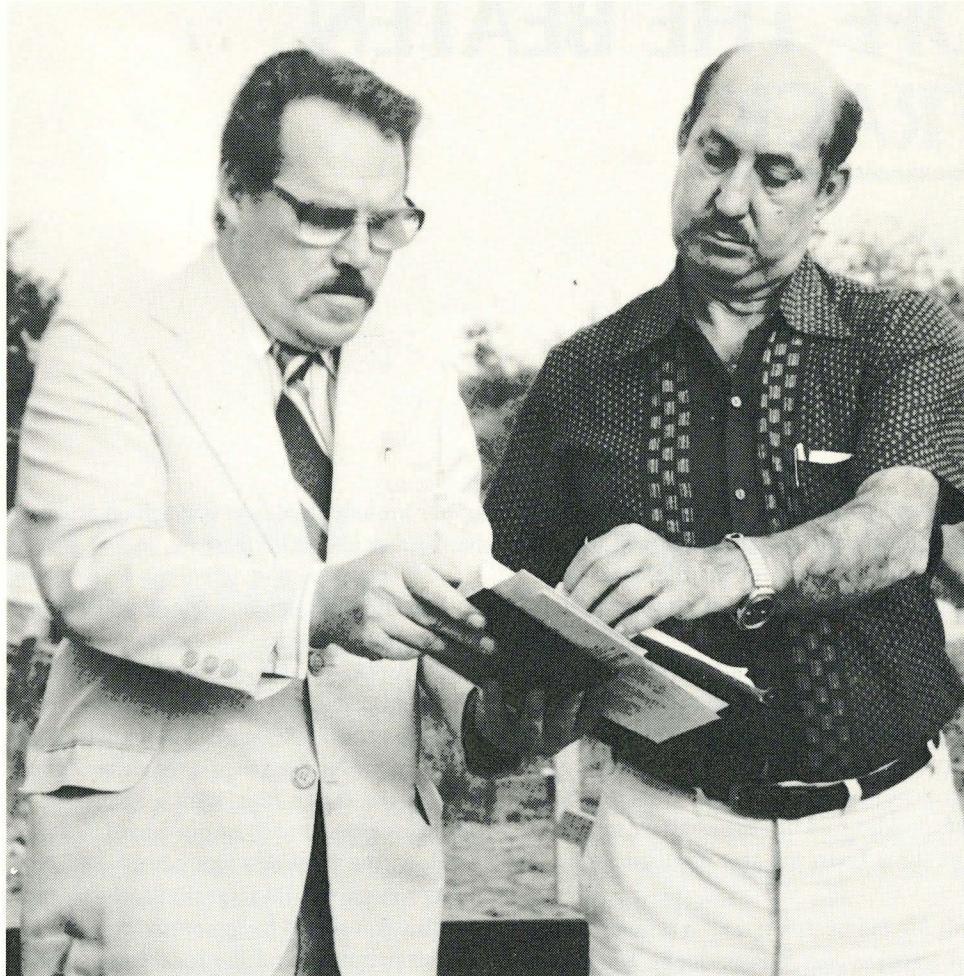
spoke to us in a forceful manner, telling us to get on with the job of putting the 'new thing' into being. We were rebuked, humbled and challenged again. The plans were rescued from 'cold storage', and the cash was counted and then spent on building materials. 18 May, 1980, was the historic moment for which we had waited so long, the laying of the foundation stone of the new Baptist church and community centre complex. When all the bricks we had bought were laid, we had a wall about 12 inches above ground level! Nevertheless, God supplied all our needs and the work continued. We could only afford to hire two men, a builder and his mate, but money to pay their salaries never ran out. The group prayed, worked and sweated, and the building grew brick by brick, at a rate which astonished the local folk. People took notice and the congregation grew slowly as the townsfolk realized we meant business. The local authorities, especially the mayor, Dr Ailio and his foreman of public works went out of their way to help us. Attitudes changed and Baptists were accepted.

God chooses the right man

During this growth period, Parana Baptist Convention leaders began to take an interest in the new possibilities at Santo Antonio. They hoped to support a Brazilian pastor

who would continue the work after Barbara and I had moved north to Mato Grosso. As a fellowship, we prayerfully sought God's guidance regarding the new leadership. God showed us the man He required, and we invited Ruy Bomfim to the pastorate, despite the fact that as a fellowship we had no means of paying him.

Ruy was due to complete his studies at Rio Baptist College at the end of 1980, and was one of the men Parana Convention had considered as a possible full time worker in the State. We submitted a request to the Convention for financial support for Ruy at Santo Antonio, indicating the full facts



behind his call. As always, when God is in something, the request was granted and Ruy became the new pastor in February 1981.

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The work goes on

The construction at Santo Antonio is not yet complete of course, and there is still much to be done now Pastor Ruy has taken over. In comparison to the early years however, Santo Antonio is so very different. Some have come to know Jesus in a new way, like Yvonne, Iracema and Ida, some have heard God's call to the pastorate like Joaozinho (Little John), Dalva and Amelia, some have realized anew the responsibility of being God's chosen ones like Iracy and Augusta, Fermino and Silvano, and are working well to justify that privilege, some are showing evidence of growth in Christ as they learn to walk daily with Him and yet others remain unawakened, weak . . . but there is hope.

Hope reborn! That is the story of Santo Antonio! God's 'new thing' is being done! Without doubt the words 'Pastor, I must be baptized' are going to be heard by Pastor Ruy many many times as he continues to do the Lord's will there. For our part, Barbara and I are happy in knowing that the Lord who called us to minister there has fulfilled all His promises.

OFF THE BEATEN TRACK

It had to be original, a change from the usual fund-raising efforts. Pauline Stutton wanted to raise some money for the BMS and was attracted by the idea of a charity shop. However, such a venture needs a great deal of organization and so after much prayer and consideration, she approached local estate agents for suitable premises, but without success. After several months of getting nowhere, she tried the County Council, who told her they had a property to let for a fortnight at a nominal sum.

'A bit off the beaten track,' it was not the ideal location but she gradually became convinced that the offer should be accepted. Throughout this period, the spare bedroom of her house was being filled to overflowing with gifts from friends, and church members

of her present church in Gillingham and of her former church in Margate.

At last the contract was signed and a date was set for occupation — only two weeks away! A phone call to the local radio station BBC Radio Medway resulted in some free publicity and Pauline and others placed an advert in the local paper, *The Medway Times*, at a special cheap rate. With a couple of posters for the church notice-board and shop window, the publicity was complete. The next problem was finding rails for the clothes, but this was solved by generous loans from church members and the local branch of Marks and Spencer. Public liability insurance and goods insurance was necessary but as Pauline's husband worked in insurance this presented no difficulties.

When all these arrangements had been made, Pauline and her helpers moved the goods into the shop. It was decorated with maps and posters depicting the work of the BMS and colourful posters were also obtained from the embassies of the countries where the BMS is working. Plenty of BMS literature was available for customers and during the two weeks when the shop was open, the helpers were able to tell them something about BMS work. By the end of the fortnight, all the hard work was forgotten and the tiredness was replaced by excitement as the final figure was reached: £514.71 had been raised to help spread the gospel through the BMS.

'To God be the glory, great things he hath done.'



The shop front

BRIEFLY...

CARIBBEAN MISSION

The Caribbean saw a new type of evangelization programme earlier this year. 'The Mission to the 80's,' organized by the World Methodist Council, was a month-long crusade which was witnessed in the Bahamas, Barbados, St Vincent and Jamaica. Unlike previous campaigns, 'Mission to the 80's' had a broader scope than the usual one-to-one evangelism, but covered vexing social issues in the West Indies, youth unemployment, poverty, racism, violence, war and capital punishment being amongst those discussed. It was felt by the organizers that the Caribbean was being torn between Cuban communism and American capitalism. The purpose of the Mission was to offer a third way, a Christian society based on both personal freedom and social equality. It is estimated that the Mission reached over 50,000 people.

BIBLES IN DEMAND

Poland is often in the news, but it is not widely known that copies of the Bible are selling like hot cakes. At the moment, there are in print no less than two million New Testaments, demonstrating the rediscovery of the Bible throughout Poland, particularly after Billy Graham's evangelistic campaign. The Bible Bookstore in Warsaw has had to limit its sales to one Bible per customer, so great is the demand, and it was being cleared out again of Bibles shortly after the new stocks arrived from the printers. More could be printed if there was enough paper. Owing to a paper shortage in Poland, the government requires that all paper supplies should come from the West. The Baptist World Alliance has, for many years, been helping with the purchase of paper for Christian publications.

BRAZILIAN CENTENARY

Brazilian Baptists held a thanksgiving service in Rio de Janeiro recently, the first in a series of celebrations leading up to 15 October 1982. On that date Baptists throughout Brazil will observe the hundredth anniversary of the founding of the original Baptist congregation at Salvador. In 1882 William and Anne Bagby, Southern Baptist missionaries from the USA, organized that first congregation and by 1907 there were no fewer than 84 churches in Brazil. The Baptist church has increased greatly since those early days and has almost 3,000 churches with a total of over half a million worshippers. It receives missionaries and also has its own foreign missions board which sends missionaries to 11 countries, including Portugal. It is the seventh largest Baptist body in the world.

HEALTH PROBLEMS

The world risks being confronted with insurmountable health problems by the year 2000 unless a community approach to health care is developed. This was the view of Dr Stuart Kingma, the Director of the Christian Medical Commission which met in Bali earlier this year. The CMC which is a branch of the World Council of Churches, discussed health care in all countries, particularly in the Third World. The prevention and treatment of illness is not only the concern of specialists but of ordinary people, Dr Kingma explained. They must assume some responsibility for their health. He also made the point that the churches had a useful role in the area of health care and that they should reconsider their medical approach in relation to the actual needs of the people they served.

MISSION TALKS

The Rumanian Orthodox Church hosted a meeting of the Commission on World Mission and Evangelism, in Bucharest in May. It was the first time the Commission, which is connected to the World Council of Churches, had met in an Orthodox country. Participating in the talks were Christians from many countries and from Anglican, Armenian, Baptist, Lutheran, Orthodox and Reformed traditions.

In Bucharest, the Commission stated that the objective of witness and evangelism is the preaching of the gospel of the Kingdom leading to conversion and baptism; this both called the individual to repentance and challenged the structure of society. The Commission acknowledged that there are Christians in almost every country of the world, but claimed that the task of evangelism 'must be pursued until there exists in every human community a cell of the Kingdom, a community which confesses Jesus Christ and, in his name, is at the service of his people'. While the command to preach the gospel is inescapable, there are right and wrong ways of doing so. No means of witnessing is neutral — it either illustrates or betrays the gospel. The spirit of the crusades is contrary to the example of Christ, as is the 'sale' of the gospel as a commercial product.

As an ecumenical occasion also, the meeting was a success. Despite the many different Christian traditions represented, those present discovered 'a profound unity in the fundamental affirmation of our Christian faith'. Evangelism is an important area where churches can unite both their spiritual and material forces. A programme which will enable Orthodox churches to participate more fully in mission was given attention at the meeting.

SERVING IN SRI LANKA



ELIZABETH McCUBBIN

When Elizabeth McCubbin first considered serving God overseas, it was to Thailand that she felt called. The challenge came while she was on holiday with the youth fellowship of the Baptist Church to which she belonged, when they went to the Keswick Convention. She realized then the need for missionaries and was particularly concerned with the need in Thailand. She became convinced of her calling to be a missionary and consequently began a three-year course at the Bible Training Institute. However, at the end of her course, the door to Thailand was closed and so for two years Elizabeth worked in a local bank. It was then that she considered serving God elsewhere in the world and she became interested in the work of the BMS, especially in Sri Lanka.

In September last year she was accepted by the BMS as a candidate and took a certificate course in mission at St Andrew's Hall in preparation for her work overseas. She joined Peter and Margaret Goodall in working for Cinnamon Gardens Church earlier this summer.

MISSIONARY MOVEMENTS

Arrivals

Mr and Mrs D Wheeler and family on 4 May from Chittagong, Bangladesh.

Dr A and Mrs Hopkins and family on 8 May from Pimu, Zaire.

Miss R Murley on 8 May from Pimu, Zaire.

Miss V A Bothamley on 30 May from Vellore, India.

Departures

Rev A and Mrs Goodman and Benjamin on 24 May for Upoto, Zaire.

ACKNOWLEDGEMENTS

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Miss H C Bourne
Miss L Cusden
Mr L T Farmer
Mr F Illingworth

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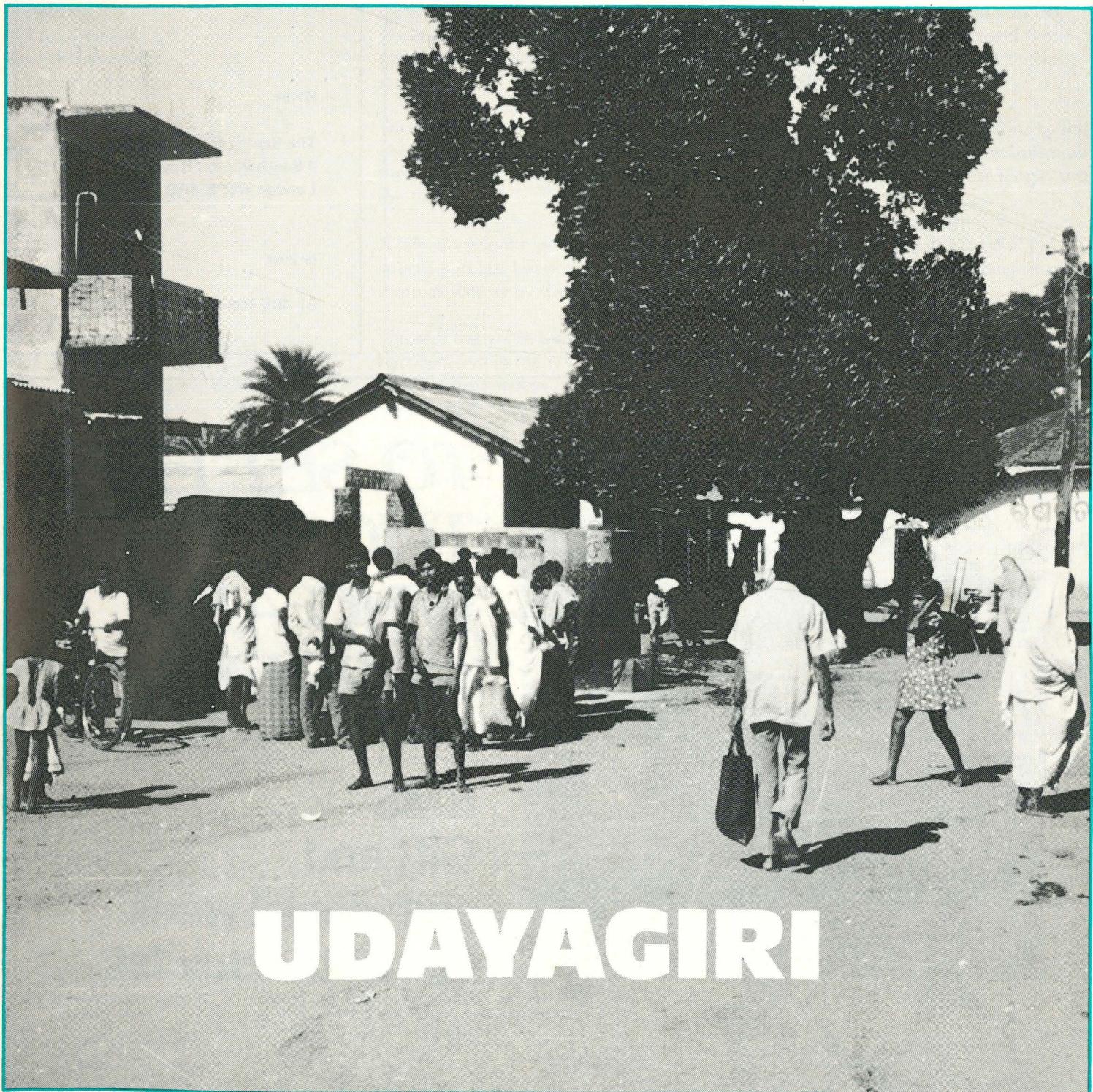
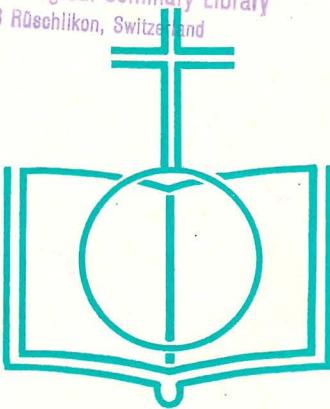
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THOSE
WHO ARE
OPPRESSED!'**

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Experience teaches that when there has been a great response of first generation Christians to the preaching of the gospel often the work among second and third generation Christians is much more difficult, and the church in such an area tends to stand still.

The Kond Hills district of Orissa India has proved to be one of the exceptions to this general experience. Traditionally the religion of the Kui people has been animism and their lives have been governed by the many spirits thought to inhabit the jungle and the hills.

A key place in the propagation of the gospel in this area has been Udayagiri and a special part has been played by the Moorshead Memorial Christian Hospital situated there as well as by the schools, and the hostels attached to them.

Through the years, these Kui people have answered to the call of God in goodly numbers and in many cases have built their churches, in defiance, right on the edge of the forests where once they offered sacrifices in an attempt to appease those spirits which filled their lives with such fear.

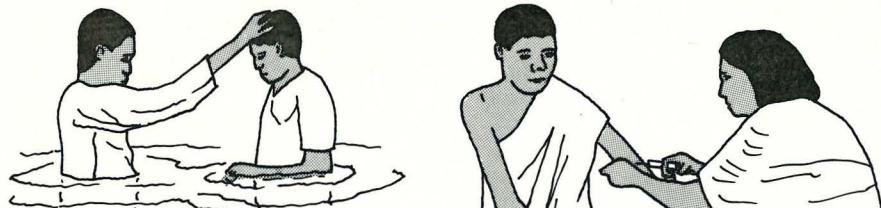
The response to the Gospel continues

The movement of the Holy Spirit is as evident today in the Kond Hills as it has ever been. Souls are being won and open witness made to the saving grace of Christ in one village after another. Those committing their lives to the Lord have led to the number of churches being increased to such an extent that at least one Pastorate area has had to be divided into two parts so that effective pastoral oversight could be maintained over these churches and the new converts.

Recently the BMS on two separate occasions has been instrumental in sending out experienced missionaries, who once served in these parts, to encourage the pastors and to help train more so that the work could be nurtured.

Sadly the hospital at Udayagiri is without a doctor at the present time and therefore its witness to the loving care of Jesus Christ is somewhat curtailed. But what an opportunity this gives for all to engage in intercessory prayer that a doctor may be found quickly so that the hospital functions again as it should, ministering to these hill people.

There is also a great incentive to praise God for what has been achieved, by his grace, in this part of India, to thank him for the work of the Holy Spirit in the hearts of the Kui people.



THE DAY THE HUSBANDS DO THE CHORES

by Joyce Henry

I do not know about you, but I always enjoy a day out, especially if it includes lunch! Men and women are the same the world over and Kui women in Orissa India are no exception. One of the highlights, during our recent return to the Kond Hills, was just this – a day out at a rally for women held at Mlukseri, a village set among the hills and rice fields beyond the government centre of Daringbadi.

We met in the shade of a wooden platform piled high with straw. Some 200 women came from several churches, walking barefoot through the forest with

babies on their hips and bundles on their heads. They had journeyed several miles, and were glad to sit quietly on the straw-covered ground until everyone arrived. Their brightly coloured saris and shining black hair made an attractive picture.

The day the husbands serve

The memory verse that day was from 1 John 4 v 19, 'We love because God first loved us', a verse which is very relevant to these women, who a decade before, under the dark shadow of animism, suffered beatings from drunken husbands

and felt obliged to make many sacrifices to the evil spirits they feared so much. We sang Kui hymns and songs, and listened to Bible talks. A discussion on health and hygiene completed the teaching for the day. Just to be in one another's company, with time for prayer, made it a very special occasion for these women. While the women were being taught the menfolk were busy cooking a rice and curry meal in huge pots over log fires. Gifts of rice and money covered the expenses.

Occasions like this have been held all over the Kond Hills for many years. We realized when we were missionaries here that the women had few opportunities for Christian instruction. They were the ones who had to take their babies out of church services if they cried too loudly or persistently, and primitive conditions at home left them little free time. They had to fetch water from a spring or well, and gather wood for fuel from the forest. They worked in the fields, planting, weeding and harvesting, winnowing and pounding the paddy and they also had to take all the washing to a nearby stream.

Therefore, these monthly occasions, when their husbands took over the domestic chores, freed them for a day out with other women and proved both popular and helpful.

An orphan graduate as a leader

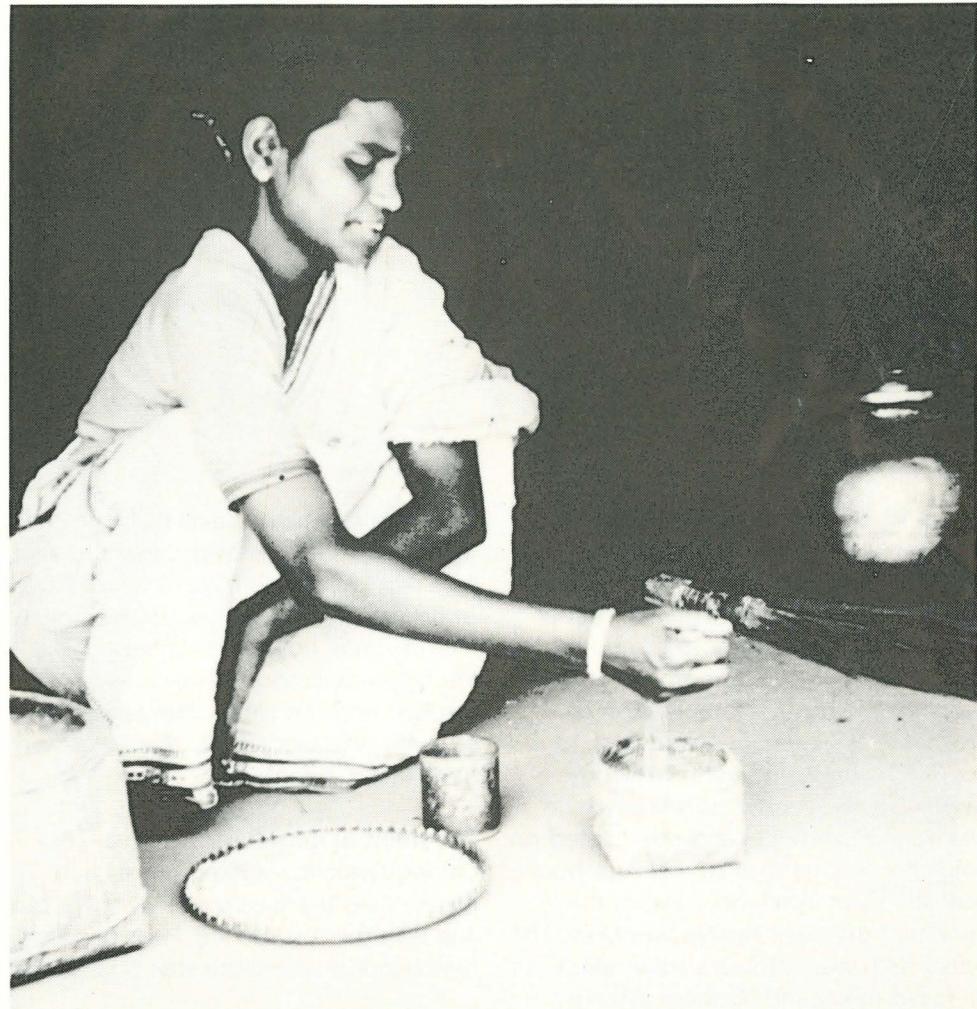
We were greatly encouraged, on our return to the Kond Hills, to find these classes and rallies continuing and growing. The programmes and teaching material, as well as the organization of the different centres are all carried out by Kui Christians and pastors. The co-ordinator of this work among women is a Kui graduate, Mrs Bhaggyaboti Naik, herself a mother of two young children and an



And baby came too

able and respected leader. We have known her for many years. When her father, a pastor, died of typhoid fever she came to live in the girls' hostel at Udayagiri. While still in her teens she postponed her theological training for many months so that she could work as Editorial Assistant to the Kui New Testament Translation Project. She worked in our home writing out manuscripts by hand, taking notes at Committees and preparing the final draft for printing.

Now she too enjoys a day out, not as a spectator but leading and teaching. For her to attend these rallies and classes it often entails an early start to scramble for a seat on a crowded bus, or walk across paddy fields. Sometimes it means a long bumpy ride in a jeep, but no matter what the travel conditions, Bhaggya does it all cheerfully and willingly.



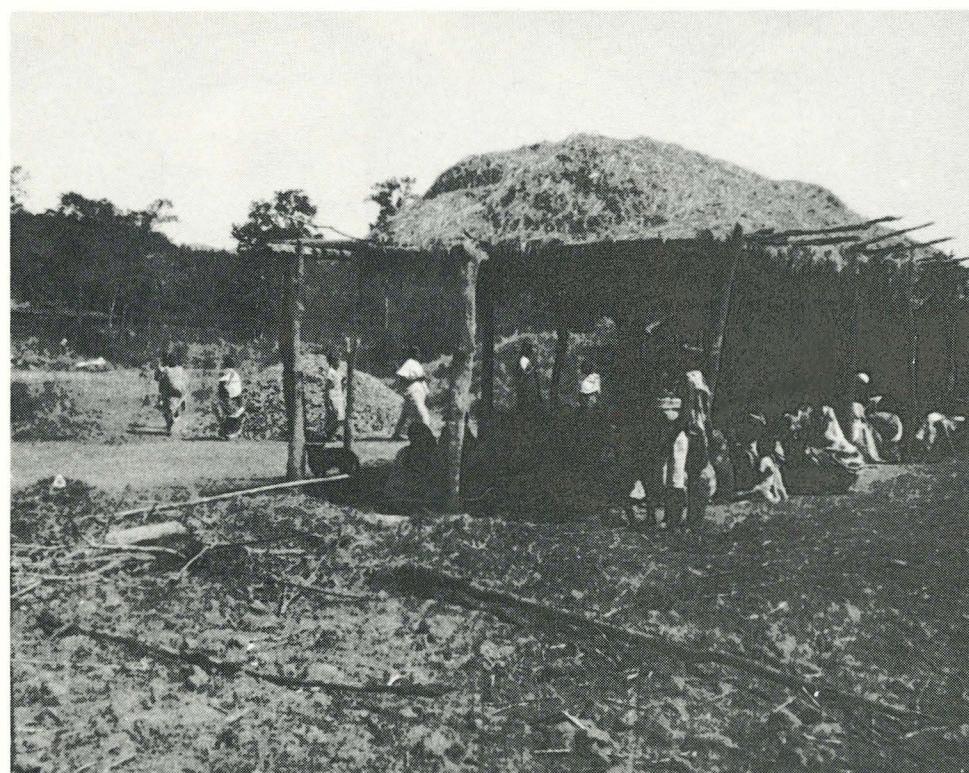
The five-fingered giver

Kui women are friendly and hospitable and Bruce and I have spent many occasions in their homes. They take their share too in supporting the work of the

Christian church by generous giving usually in rice. When the housewife goes to measure sufficient dry rice from her store basket for the family meal, she puts a handful aside for God's work. This rice is then sold and the money donated to church funds. A Kui description of a generous giver is one who uses all five fingers to take this rice rather than just three.

I wonder if we could not do something similar in Britain? We could take the average shopping basket after a visit to the supermarket or grocery store and as the tins and packets are emptied on to the kitchen table, one item could be put aside for God's work. These could then be kept in a separate place and bought back and the resulting sum of money used for the BMS. I think we would be surprised how much would be raised.

Next time you have a day out, I would ask you to remember the women in countries such as those where the BMS works. These women have so much less than we do in material terms, but love God and serve Him with an enthusiasm that would put many of us to shame.



Rest after a long journey

THE DIFFERENCE THAT MATTERS

by Joan Smith

Seeing little six month old Ananta chortling in his mother's arms it was difficult for me to recall just how ill he was immediately after birth. His mother had been admitted to hospital about a fortnight before he was born because she was suffering from a complication of pregnancy which made her almost beyond recognition due to her body swelling. However, within ten days she was very much better and she insisted on going home. Less than twenty four hours later she went into labour and in the middle of the night Ananta was born. The actual birth was without complication but he failed to cry and his lungs did not expand.

The race for life

It was a distraught father who about an hour later wrapped up the new born baby and left the home with him. As there were already four daughters in the family this first son was an extra precious baby. Fortunately it was moonlight and it was a little less difficult for Ananta's father to run along the rice *bundhs* (dykes). Breathless, he arrived at the hospital about two hours after the baby's birth. The baby was only taking occasional breaths and his pulse was weak. Immediately the doctor was called and heart and lung stimulants were given. A tube was placed down into his lungs and oxygen supplied from time to time. Very slowly almost normal respiration was established, and the baby's colour improved.

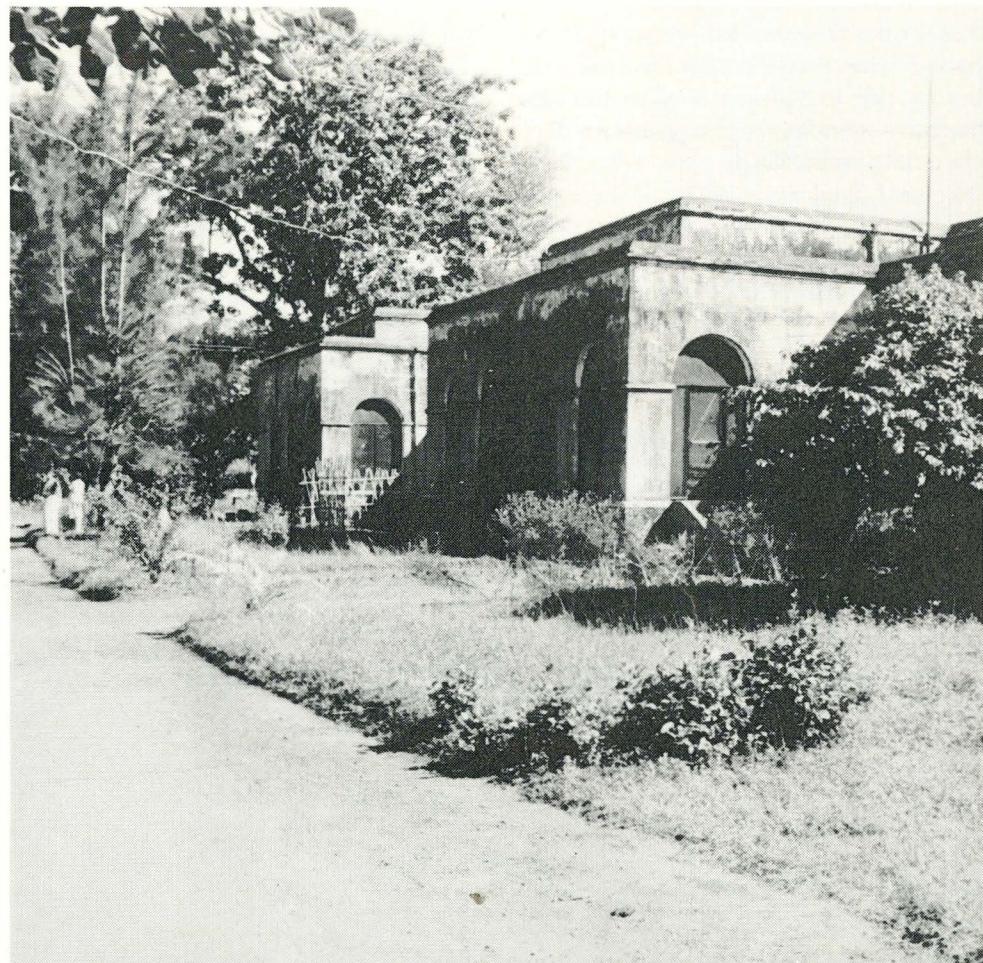
In the early morning his mother crossed the fields to the hospital and when she saw her little son her face brightened – but only for a short time. Alas, by noon of that day Ananta was having frequent convulsions. In spite of regular drugs to control these spasms they continued for several days. Born into a Christian family there was much prayer for this little boy.

At first our faith was small but it gradually increased and we believed that this little one would be well. Today in the village of Balapanga one can see this healthy, happy young boy free from any of the terrible complications that could have resulted from his illness. We can indeed say with Ananta's parents that in this we have seen God at work.

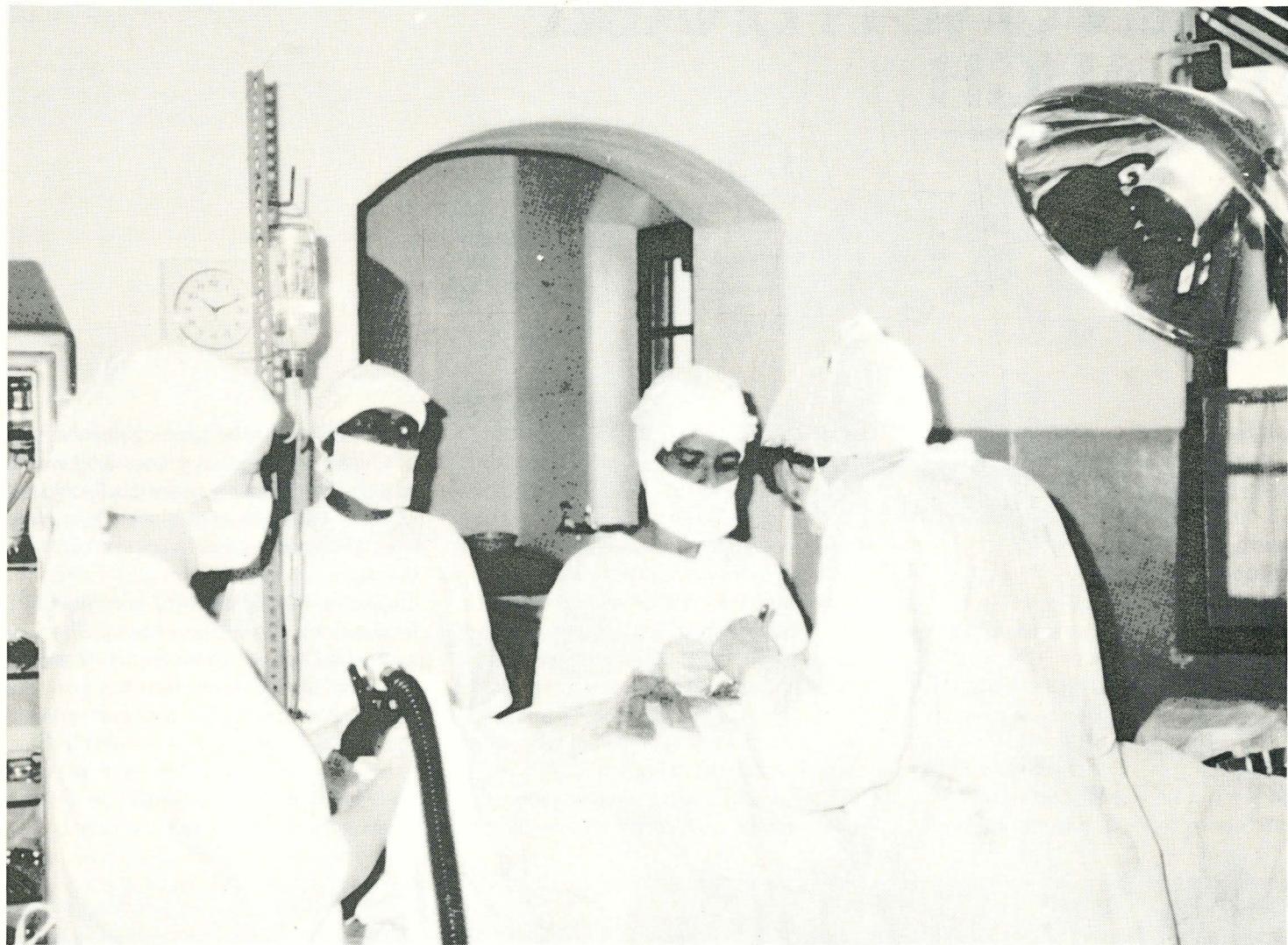
The point of no return

Our equipment is limited but such experiences teach us to do what we can and trust the rest to God. Here in this rural hospital where our staff is very small

in number we are constantly proving that God is faithful. I am now reminded of Banja, a man of about 40 who was brought to us one Monday morning. He looked quite ill and had apparently been unwell for about two months. His chief complaint was that he had a bowel problem. He was admitted and placed under observation. Two days later special tests were done but these did not reveal anything. However, we thought it likely that the whole gut was diseased and by the following morning we suspected that Banja might become very ill. He was treated with drugs and rest at first but by



Joan Smith's house



In the operating theatre

late afternoon it was clear that he had a blockage in the bowel.

In the absence of our Superintendent this seemed a difficult case for us. However, in consultation with our two doctors it was decided that surgery was essential if Banja was to have any hope of surviving. He was therefore taken to the operating theatre at 7pm after the circumstances had been explained fully to his relatives. It was pointed out that without surgical intervention he would die and that his chances of coming through the operation were also very slim. I thought that our nursing staff in the theatre that evening were all very apprehensive. We seemed to work slowly as if we were reluctant to see the operation commence. Banja's blood pressure was very low, his pulse very weak, his breathing laboured and his speech incoherent. A series of drugs were given and then before the general anaesthesia was started we gathered round the patient to pray, acknowledging our helplessness and our need to depend on God completely.

The Presence who transforms

That evening God gave our theatre team a strength beyond their own. The working conditions were difficult. Half way through the operation there was a power failure resulting in the surgery having to be completed by the light of torches. Once the abdomen was opened a large hole was noted in the large bowel. This was closed and every attempt was made to clean up the spillage. Gradually Banja's general condition improved and by the end of the operation he was considerably better than he had been at the beginning. His first two post-operative days were very critical indeed but we believed that he would pull through. It is such occasions that teach us to rely on God and such happenings which persuaded one of the non-Christian doctors to say, 'Truly, there is some unseen Presence at work in this hospital.'

There is great opportunity through the ministry of the Christian hospital and we pray that there will be those who will come to know Jesus through their

experiences here. Only today a former patient visited me with her beautiful two month old daughter born by Caesarean Section. She and her husband are from the plains of Orissa but have been working as teachers for many years in G. Udayagiri. With her heart full of gratitude this lady said, 'In the 12 years that I have lived here I have come to hospital whenever there has been anything wrong and I have always been helped. This hospital is so different from other hospitals.'

We depend on you for prayer and support as we work here. Although so far apart we are working together serving the one Master. Let us pray that all our patients will sense the differences in our hospital and that there will be many who will come to know and to love our Lord Jesus Christ, the One who makes that difference.

WHEN ONE IS UNABLE TO LAUGH

by Miriam Cole

Ingredients:

One and a half dozen Indian children
(mixed but not beaten)
Two 19-year old girls (one Indian and one
English)
a good measure of fun
and a pinch of mischief.
Mix all these together in your mind's eye,
and there you have it;
The English Medium School, Gudpripari,
G. Udayagiri.

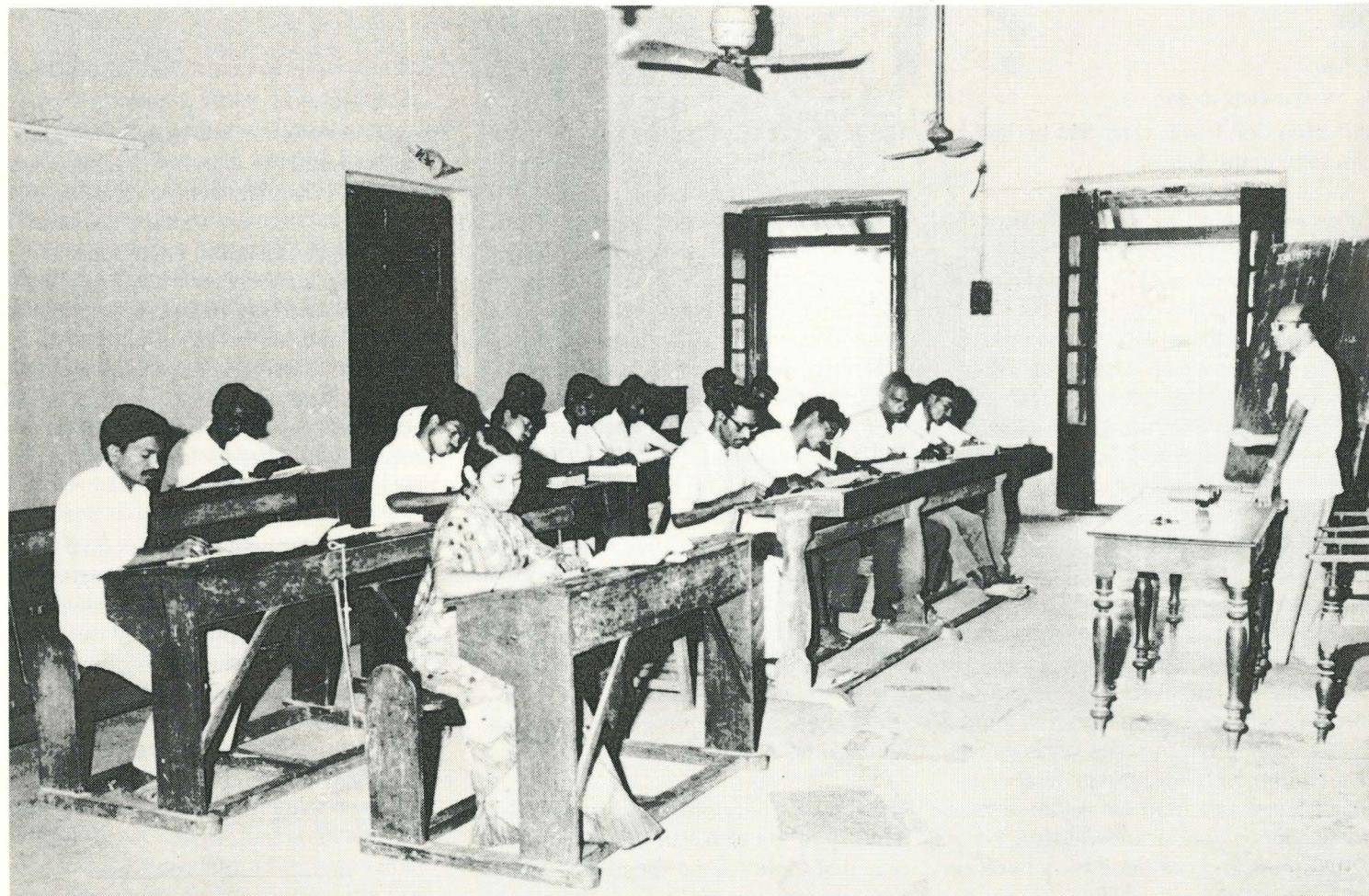
I am the English 19 year old. The BMS
sent me out here as a short-term
volunteer to teach in this small school

which is situated in the grounds of the
Moorshead Memorial Christian Hospital. I
arrived in the Kond Hills in November
1980 and soon found myself facing two
classes of smiling Indian children. Falling
instantly in love with these little ones I sat
down and, with the air of one about to
pull a rabbit out of a hat, announced in a
language they did not understand that I
did not understand their language either!

You are probably wondering why anyone
should teach them English at all. Well,
India has as many as 14 main languages,
each with its own script, and over 280

dialects. Oriya is the language of the state
of Orissa, and its strange-sounding words
together with the squiggles and squirls of
its script could be as confusing to a man
from Delhi say as it is to you or me.

English is virtually the only common
language for the whole of India. There are
even road signs in broken English such as,
'Hollow Driver, we like you but not your
speed!' As a result, the demand for English
Medium Schools (Schools in which the
teaching is done in English) is increasing.
The need for such a school here in G.
Udayagiri was keenly felt not only by



Milman Memorial High School Class X, Udayagiri

government officials who have to move around the country, but also by the doctors and staff who have come to live here, especially those who work in the Mission Hospital. This need was met by the opening of our little school in January 1980 with the help of Rachel Lewis and Janice Cadywould who stayed here for four months. Of the original class of 11 children, only three still attend the school, but we now have three classes and a total of 17 children.

A black white mummy

As my red hair and exceptionally fair skin are so unusual to the children it took them a while to get used to me, but this sometimes proves humorous. Recently five year old Rashmi, one of the original admission, suddenly asked me if my father was brown. Taking her question seriously I explained that he is white like I am. Her dark eyes grew round in a mixture of pity and disbelief. I could not be so rude as to show no interest in her own father's colour, and when I asked if he was brown she slowly shook her head, evidently indicating that here was another cause for concern! 'No' she struggled with her English, 'he is no brown - he is black!' When later that day she informed me that 'Mummy is black white,' her's were not the only eyes expressing doubt!

Uncomprehended jokes

Sometimes, however, I miss the humour with these children. As I worked for a short while in a nursery in England I am aware of how funny children's thoughts and conversations can be. I feel very sad when a child is happily giving me a detailed monologue of 'yesterday's event' - no doubt with the colourful style of weaving fact with imagination at which children excel - and yet I understand nothing because of the language barrier between us. I am sadder still, though,



Some of the schoolchildren at Udayagiri

when I miss the spontaneous humour of the children. Bonny, a particularly quick-witted four year old comedian, delighted Indian adults with his version of the Oriya song, 'Aji paritrana dina' ('Today is the Day of Salvation'), by singing, 'Aji bengor jomor dina!' I stood straight-faced uncomprehending the humour until someone stopped laughing long enough to explain that Bonny had sung 'Today is the frog's birthday!'

Necessity has driven me to learn a little of their language in order to teach them mine. But it is not only words which create barriers; pronunciation plays a big part in the learning of any language. My own pronunciation of the Oriya language is far from perfect I am sure, but I must also be very careful about English pronunciation so that the children are able to copy correctly. Last week I was trying to teach the words, 'on' and 'under'. By putting a child in the appropriate place I would make the rest of the class repeat my sentences: 'Alok is

on the chair' but 'Jagadish is under the table.' 'Simple,' you may say, but even with these short words pronunciation played a part. The children pronounce 'the' as 'der', and I suddenly realized that they (and even the Indian girl who helps me) were saying, 'Alok is on der chair,' and 'Jagadish is un der table.' Well, I tried!

The future is problematical

The future of this little school lies completely in the hands of God. Already we have three classes and only two teachers and as the school grows so does the problem. Our biggest need at the moment is a third teacher, preferably one with a good command of both the local language and English. Our most urgent request, however, is for prayer. Please pray not only for the future of this venture and for the everyday running of the school, but pray that something of the love of Jesus will touch these young children who are not all blessed with Christian homes.

'THE CHILD IS DEAD!'

by Dr J Milton Das

It was a wonderful morning as work began at the Moorshead Memorial Hospital, G Udayagiri in its beautiful setting among the Kond Hills of Orissa, India. As it was the pre-winter season the hospital round started at 7.30am but each moment of time would be needed because the hospital was full to capacity. We could not look forward to any relaxation, particularly on that day, because there were so many surgical and medical cases needing our careful attention. We took a short break for lunch and then returned to the wards.

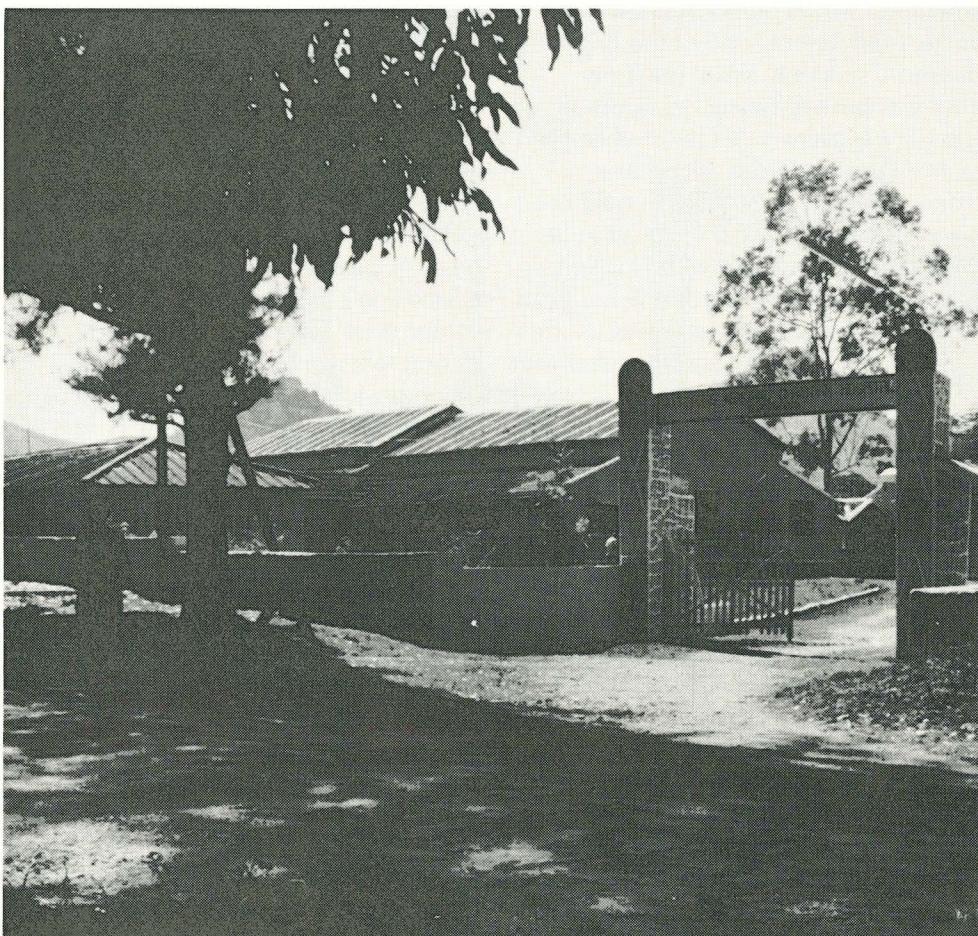
Among the many patients seeking our help was a well known and influential man, Mr Gopal Pradhan, who was an ex-member of the Legislative Assembly for the Udayagiri area. He was in one of the small private wards which face on to an open grassed area festooned with shrubs. He had been admitted for a haemorrhoidectomy, and it so happened that his four-month old grand-daughter had been admitted to hospital at the same time, suffering from whooping cough, a serious illness for children in India.

A moment of crisis

Late in the afternoon, when the sun was about to set, I was visiting a patient in another private ward just a few yards away from Gopal's room when the peace and calm of the hospital was shattered by Gopal running along the corridor and shouting in the Kui language 'Mida saathe' ('the child is dead'). Hurrying to Gopal's ward I found the room packed with relatives and friends and the child completely blue, apparently dead, but on examination I heard the faintest heartbeat. The promise of Jesus flashed into my mind that faith can do everything and closing my eyes for a fraction of a minute I prayed, 'Lord here is this little child



Staff at the hospital



The gates are open to those in need



An 'ambulance' in Udayagiri

whom you love, do what you want'.

I then did everything I could in that congested room to revive the child. In constant prayer I and a nurse wrestled for the life of that baby for more than four hours. We managed to get her breathing again, but the moment we stopped artificial respiration so the breathing stopped once more. Praise the great God with us that she did survive and we were able to hand her back to her overjoyed mother.

This is but one instance, whereas there are in fact many cases, where we have seen the spirit of God moving through and healing in, what most would have judged to be, hopeless cases.

The hospital is not redundant

In the area of Udayagiri there are three dispensaries, two public health clinics and a good hospital with many doctors. Each of these institutions has been set up by the government, but the Moorshead Memorial Hospital is still needed and serves a purpose. Many of our patients

come to us because they have been disappointed in these other places or because they just cannot afford the fees which are charged there.

The people of the Kond Hills are very poor and often feel quite helpless when they approach us. The majority have no idea who is the real Head of our hospital, though a few understand that we are serving a great God who has been with us always.

Many have come to us in a last desperate hope to find help, despairing of their lives and have gone home healed and restored. The cost of their treatment may amount to a large sum of money yet no-one is refused help because they are too poor and most can only afford a fraction of the cost – if they can in fact afford anything. God meets their needs and the needs of this hospital through his people.

Please continue to pray for Gopal and his family. They have a high regard for the work of this hospital and always seek our

help when it is needed. Gopal's son, following in his father's footsteps, is now this area's member of the Legislative Assembly. Please pray that his family may be able to trust and accept the Lord Jesus Christ as their personal Saviour.

New horizons are discerned

Some development in our work has arisen as we have adopted four villages in the vicinity, and a fifth, very remote village, Sikeruaha, for community health work.

We are also developing the hospital itself, building a new air conditioning unit and a distilled water plant. We also hope to renovate our very old and deteriorating system of water pipes which are well beyond their best days. With regard to personnel, we urgently need more medical and paramedical staff. We also need an ambulance to serve our patients.

Our earnest and constant prayer is, 'Let the Lord be glorified through this hospital and those who work here.'

THE DRUMS ROLL AT THE CHURCH MEETING

by Bruce Henry

Here is one of India's beauty spots. Hills, forests, paddy fields and picturesque tribal villages form an ever-changing panorama in central Orissa. Brightly coloured birds fly among the trees and the dawn chorus of noisy mynahs, crows, barbets and doves heralds every new day. The gorgeous red velvet flowers of the Flame of the Forest, the pastel mauves of the Jacaranda and the varying landscape lend a romance to life in this part of Orissa which no one could forget. Joyce and I worked in these hills for many years and now, after an absence of 13 years, our return for a few months had revived memories and renewed relationships as we have re-trodden familiar tracks.

There is an extensive Christian community here which is growing in size and depth. New groups of people are turning from animism to Christ, and some are even now asking to be taught about the Lord. The people of Jesus are keen for his Gospel to spread far and wide, and this is happening. A party of us went by Land Rover to a remote Kond village called Muchuligudi where there was to be an 'Association' Meeting. The last 20 miles of the journey took us along a rough, undulating road through jungle. Bridges and parts of the road had been washed away by freak storms and flooding and huge trees lay across the road, caused by landslides on nearby hills.

A ten mile walk to a church meeting!

The meeting was held outside the village in a large *pandal* constructed of wooden poles and roofed with leaves. A rustic platform had been made at ground level, suitably decorated with coloured paper hangings and bright sarees. The delegates came in their hundreds from 30 nearby village churches, beating drums as they arrived. Most of them had become Christians since we left India in 1968.



Tranquility in the Kond Hills

There was an impressive agenda of worship and business, and a young presbyter was in the chair. Individual greetings were given to visitors, followed each time by clapping and a roll of drums! When the offering was taken, people came forward with special, promised gifts for the Lord's work. They gave as God had blessed them. Two men came up to the platform carrying young goats on their shoulders. These were later sold by auction for Church Union funds. The presbyter conducted the business briskly and the whole meeting was over in an hour and a half. Then the drums started

up again and the groups set off homeward. Some of them had walked from a distance of ten miles, and were happy to do it.

Praise Him with cymbals!

However, the expansion is not only geographical; the inner life of the churches has also developed. Educated young people with university degrees, are taking a leading role. The churches have an active Christian Endeavour movement which meets regularly for devotional purposes. We were asked to address a CE convention at Phulbani, the government

district headquarters. The activities included a flag-hoisting ceremony almost in military style! The younger generation are active in regular church worship, too. Groups of teenage boys and girls take turns in leading worship by singing Oriya or Kui songs with instrumental accompaniment. Some of these hymns have been specially composed by the young people themselves. Their instruments are a wide variety of small drums, cymbals and tambourines, and occasionally a small 'box' harmonium. Singing is a real forte of these people, and they love it. We often see them reading the words from exercise books in which they have copied out favourite Christian songs.

The hill people, despite their poverty, give generously towards the support of their churches. The local income of some 300 churches in 1980 was £3,300. For village communities this is a lot of money. Pastors' salaries are pitifully low. An



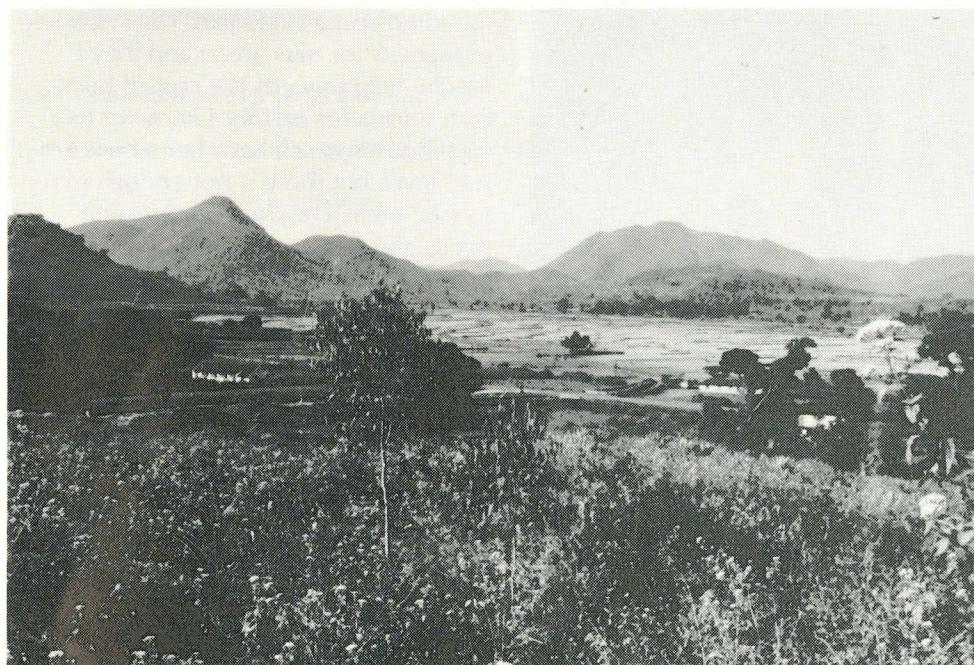
A Christian church near Udayagiri

experienced pastor with a university degree earns only around £350 per annum, and some pastors receive as little as £150 per annum. Admittedly, the cost of living is low compared with that of Britain. A shirt can cost as little as £3; you can travel a hundred miles by bus for 60p, and by train for 50p! In the market a kilogram of rice costs 15p. This sounds

cheap to us, but villagers in India think it expensive – it is nearly half the daily wage of a working man. Life here is a hand-to-mouth existence without any financial cushions or safety nets when money runs out. Any sudden expense, such as a prolonged illness, can be disastrous.

Love in action

We have seen how friendly and hospitable these folk are, having been entertained on many occasions in their homes. A few days ago I cycled to a village a mile away from the Mission to stay the night with a Kui family. I took just a sarong for night attire and a few toilet requisites. My host was a senior pastor named Sunam, who temporarily has the responsibilities of an Area Superintendent. In the home were his wife, two sons and a daughter-in-law. It was a tiled bungalow with four small rooms and a separate kitchen outside, and there were chairs and mats for us to sit on. We chatted well into the evening, though for part of the time the ladies were busy cooking. The



The setting of Udayagiri

continued overleaf

THE DRUMS ROLL AT THE CHURCH MEETING

continued from previous page

family wanted to know about life in Britain, the cost of living, family activities and church life. When it was time for the meal we sat on mats while the ladies served the four men with rice and curry. (This is the way they do it in India.) Soon it was bedtime and I was given a hard, but comfortable, bed and a mosquito net.

Sunam is better off than many in these parts. Though his salary is only £300 per year, he has land and, being an expert in agriculture, he makes good use of his vegetable garden and a few paddy fields to supplement his income.

Struggle with poverty

The churches in this area have no frills. They are basic communities where Jesus Christ is worshipped and proclaimed. As we have seen, their members are poor, many with scant or no education; yet they are struggling to support their own ministry and reach out to others in need. Some 80 pastors and a host of lay preachers are the backbone of the ministry. The churches are affiliated to the Church of North India (CNI), though a few have chosen to be independent.

Part of my job has been to help in the

training and counselling of these Christian leaders. On several occasions they have met together in a hall at Sunapanga and spent several days in community together. During these times they have attended lectures on various aspects of Christian life and work, and have been able to share some of their own experiences with one another. The lecturers have been, on different occasions, four Indian graduate ministers (one of them a young married woman) and three Europeans.

The hill folk need the hand of friendship that you and I can extend; they need our support in many ways. One of these is in the realm of finance. They have various capital assets such as buildings and institutions, but they need financial help to maintain them in these days of ever-increasing costs. A new jeep has been provided to help people get around a huge area for pastoral supervision; but at present they can barely afford to use it adequately or maintain it – petrol and spare parts in India are expensive, roughly the same cost as in Britain. They also need evangelists for new areas; and they require help towards the cost of brick-built homes for pastors. I know of two such houses which have been built to roof level, but there is not enough money to roof them. Despite such pressing needs, the CNI, as a matter of policy, is drastically reducing its regular grants to all its constituent dioceses, including this one.

These few months have shown Joyce and I a Christian community which, though by no means perfect, is enthusiastic and progressive. There is colour and rhythm in the hills. Yet there is a call for help, and they hope it will be heard.



A baptism in the Kond Hills

NOTES FOR YOUR PRAYER GUIDE

Betty Marsh (15 October) is at present on furlough.

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MISSIONARY MOVEMENTS

Arrivals

Miss A Weir on 11 June from Tansen, Nepal.

Miss P Smith on 11 June from Udayagiri, India.

Mr and Mrs I Coster and family on 16 June from Kinshasa, Zaire.

Miss M Hitchings on 16 June from Tondo, Zaire.

Mr and Mrs J Mellor and family on 16 June from Tondo, Zaire.

Miss R Montacute on 16 June from Kinshasa, Zaire.

Miss J Townley on 16 June from Kinshasa, Zaire.

Dr E Marsh on 18 June from Berhampur, India.

Rev G and Mrs Myhill on 18 June from Nova Londrina, Brazil.

Rev P and Mrs Goodall on 22 June from Colombo, Sri Lanka.

Mr and Mrs C Laver and family on 29 June from Dacca, Bangladesh.

Rev J and Mrs Clark and family on 29 June from São Paulo, Brazil.

Miss B Earl on 30 June from Pimu, Zaire.

Mrs I Masters and family on 30 June from Yakusu, Zaire.

Miss M Bushill on 1 July from Delhi, India.

Rev G and Mrs Grose on 1 July from Delhi, India.

Miss E Talbot on 1 July from Tansen, Nepal.

Rev D and Mrs Brown and family on 6 July from São Paulo, Brazil.

Rev S and Mrs Christine and Bruce on 6 July from Jaciara, Brazil.

Rev F and Mrs Vaughan and family on 6 July from São Paulo, Brazil.

Miss B Gill on 7 July from IME, Kimpese, Zaire.

Miss A Horsfall on 7 July from Kisangani, Zaire.

Miss R Knox on 7 July from Mbanza-Ngungu, Zaire.

Miss R Harris on 7 July from CECO, Kimpese, Zaire.

Departure

Rev K Skirrow on 27 June for Serampore, India.

Marriage

At Ngombe Lutete, Zaire, on 18 July 1981, **Mr R D M Ahearn** to **Miss Lutanto** (from Angola).

Deaths

In Worthing, on 26 June 1981, **Mrs Dorothy Mary Weller** (widow of Rev K Weller), aged 81 (India Mission 1929-1965).

In Norwich, on 26 June 1981, **Mr Charles B Jewson**, Honorary Treasurer of the Society from 1958-1968, and Honorary Member of General Committee since 1968.

In Axminster, on 4 July 1981, **Mrs Rhoda Couldrige** (wife of Rev C A P Couldrige), aged 68 (Zaire Mission 1938-1970).

In Louth, on 26 June 1981, **Miss Lily Millicent Reece**, aged 81 (Sri Lanka Mission 1928-1949).

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (2 June-6 July 1981)

Legacies:

	£	p
Lucy Mary Bell	12,206.41	
Miss E H Berry	94.66	
Miss R Cannell	100.00	
Mr E Hayes	635.57	
Mrs L Jefferies	847.12	
Mr W T Moulder	200.00	
Mrs M V Parker	142.02	
Mr W J Thomas	200.00	

General Work: Anon (Recovery): £50.00; Anon (Cymro): £47.00; Anon (FAE - Aberdeen): £20.00; Anon: £5.00; Anon: £5.00.

BRIEFLY...

CBE HONOUR

A prominent Christian in Hong Kong has been awarded the honour of Commander, Order of the British Empire (CBE) in the Queen's Birthday Honours list this year. The recipient is Rev Karl Stumpf, the officer-in-charge of the Migration Services Department of Hong Kong Christian Service. Among Rev Stumpf's services have been help for the blind, work against narcotic addiction and the

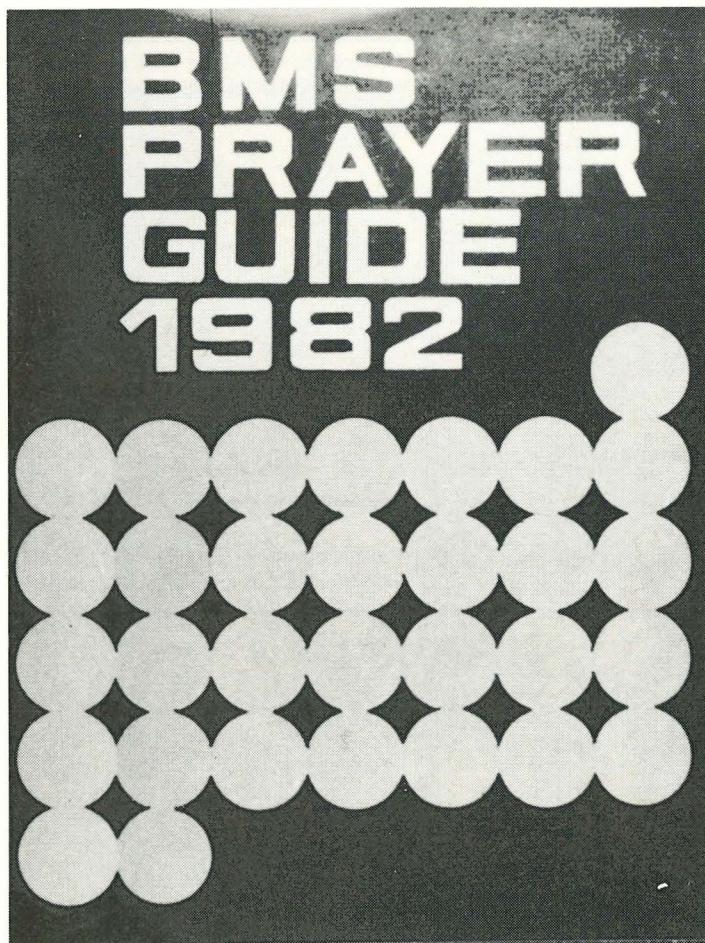
care and resettlement of Vietnamese refugees.

HINDUS AND CHRISTIANS MEET

Hindus and Christians came together for their first international conference in Rangpur, in North India earlier this year. Many of the participants were from India but there were also Hindus and Christians from such places as South Africa, Kenya, Trinidad, Sri Lanka, Malaysia, Indonesia,

Europe and the USA. The Church of North India, with which some BMS missionaries are closely involved, was one of the Christian groups represented.

Under the general theme of 'Religious Resources for a Just Society', topics such as, 'The understanding of justice in the two traditions,' 'The use and abuse of religion in supporting the social structure' and 'The spiritual foundations of the quest for a just society' were discussed.



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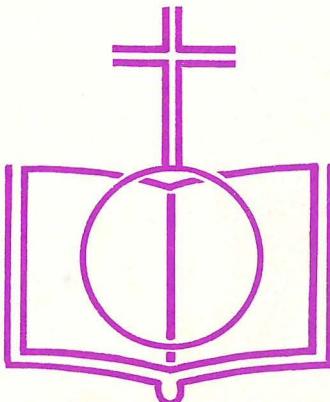
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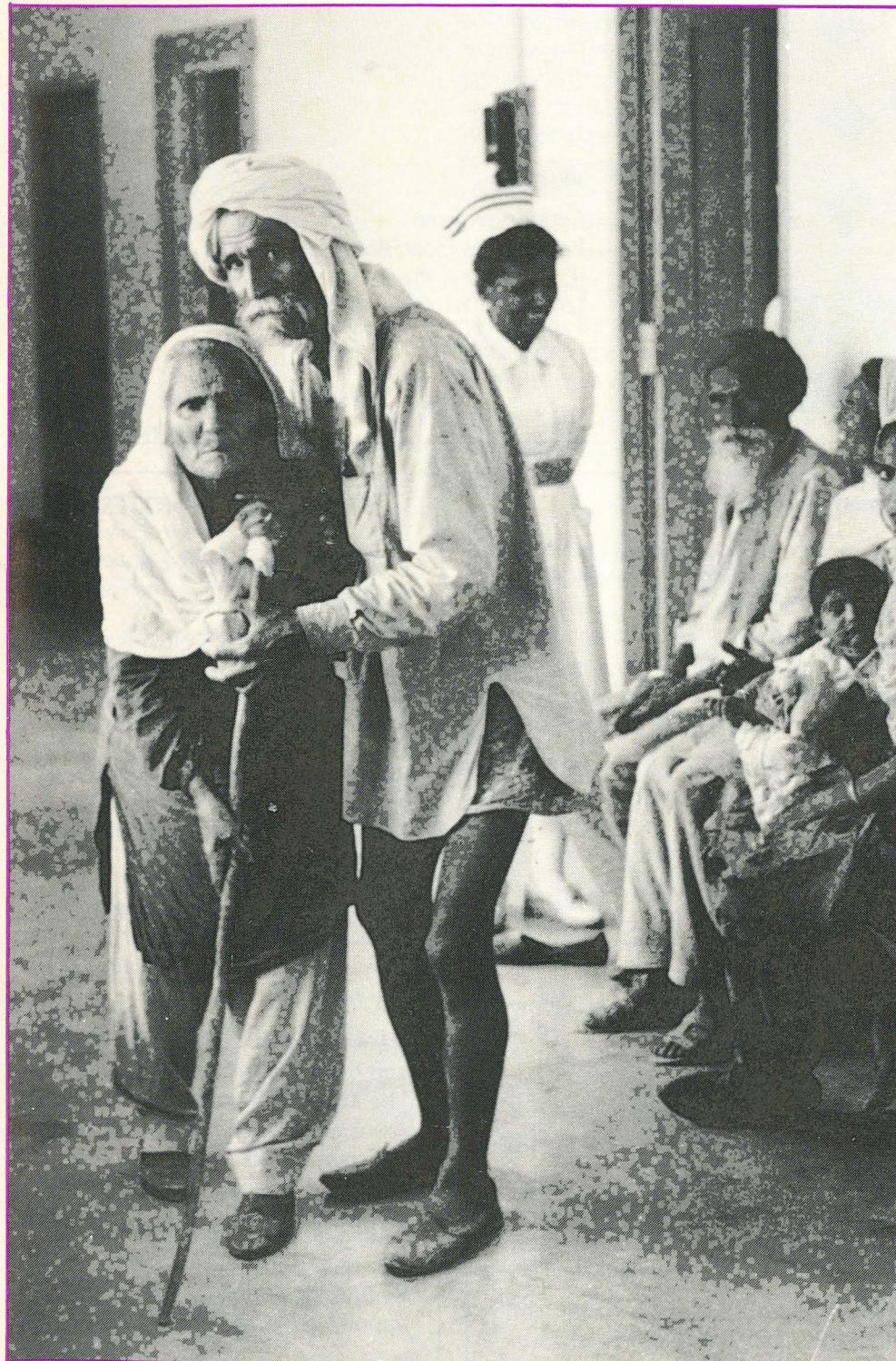
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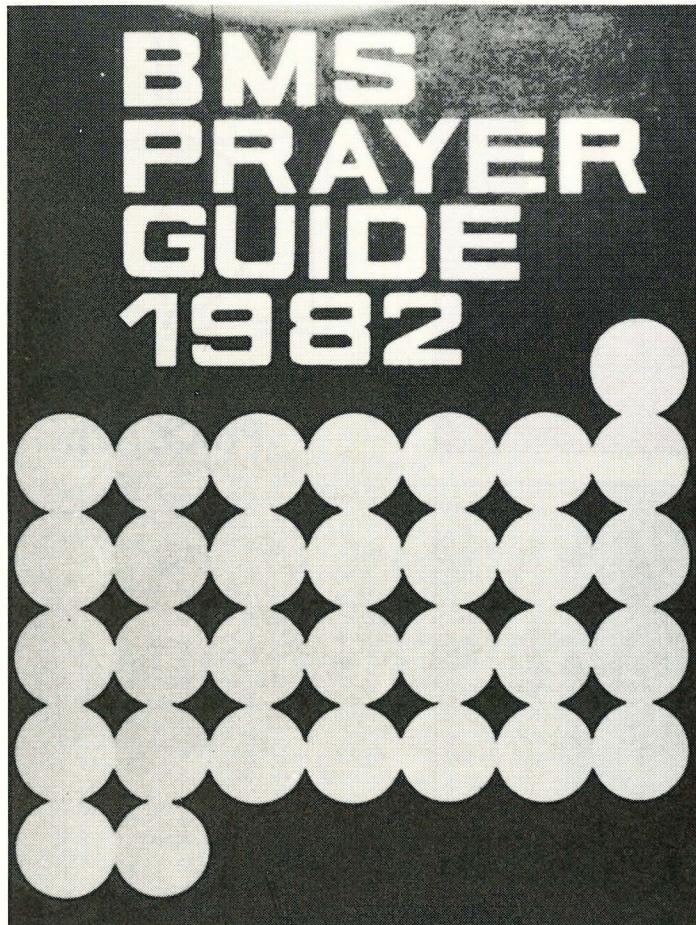


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MISSIONARY MOVEMENTS

Arrivals

Mr N Courtman on 14 July from Bolobo, Zaire

Miss D Osborne on 14 July from Bolobo, Zaire

Mr M Staple on 14 July from Upoto, Zaire

Mr and Mrs I Wilson on 14 July from Upoto, Zaire

Mrs M Hart and family on 18 July from Chandraghona, Bangladesh

Miss J Westlake on 18 July from Chandraghona, Bangladesh

Miss C Preston on 18 July from Chandraghona, Bangladesh

Miss V Green on 21 July from Ngombe Lutete, Zaire

Departures

Mr and Mrs R Cameron and family on 21 July for Kathmandu, Nepal

Rev P and Mrs Goodall on 31 July for Colombo, Sri Lanka

Mrs E Skirrow and boys on 3 August for Hebron and Calcutta, India

Birth

On 20 July, in Sidcup, to **Rev P and Mrs Cousins**, a daughter, Jennifer

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously.
(7 July-2 August 1981)

Legacies:

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Miss F E Adams	500.00	
Miss J L Fox	2,988.21	
Mr H C V Joy	200.00	
Mr A B Keeble	100.00	
Miss J Lister	50.00	
Mr R W McLellan	250.00	
Rev E E Peskett	189.98	
Miss I Simmonds	500.00	
Mrs E E Warde	3,000.00	
Miss J Whincup	250.00	
W J White Trust	1,227.95	
Mr C L Wilson	250.00	

General Work: Anon (WEF): £20.00; Anon (Cymro): £33.00; Anon: £5.00; Anon: £40.00.

Birthday Scheme: Anon: £5.00.

Medical Work: Anon (Bexhill): £150.00.

Women's Project: Anon: £2.00.

PRAYER GUIDE NOTES

Gwen Hunter (5 Nov) is on furlough.

Rev A McKenzie (15 Nov) is no longer Secretary of the JBU. The Secretary is now the Rev R A Anglin.

Rev H S Jarrett (16 Nov) is no longer the Secretary of the JBMS. This position is now held by Rev W G Green.

Peter Ledger and Mr Grainger (25 Nov) have handed over the Stamp Bureau to Mr R B Camp and Mr D Hammond.

David Grenfell (27 Nov) has died and Malcolm Pritty has retired. The Missionary Literature Association is now under the direction of Jack Cattle.

Rev Pedro Manuel Timoteo (29 Nov) has ceased to be the Secretary of the IEBA and the Rev Alvaro Rodrigues has been appointed Secretary.

Secretaries

Rev A S Clement
Rev H F Drake, OBE

Editor

Rev A E Easter

Enquiries about service to:
Rev (Mrs) A W Thomas

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support work are always available to offer
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Nepal
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It is difficult, perhaps almost impossible, for anyone who was born and has grown up in a small island like our own, to appreciate what the vastness of a country like India can mean in ordinary day to day living. A person from Madras is every bit as much an Indian as one from the Punjab and both will be proud of the fact, yet they would find it impossible to converse because each speaks a language different from the other. Their culture may be completely different also in that one could be an animist, and the other a Hindu. In Great Britain the English may make jokes about the Welsh and the Scots speak despairingly of the sassenachs south of the border and those in the Principality may be strongly nationalistic but we happily work together, live together, intermarry and recognize the others as neighbours.

In India the distances between communities seem to have created, not just a suspicion by an Indian from one part of the country toward one from a different area, but even a bitter hostility on occasions and this, quite naturally, creates a tension.

We believe strongly in the right of the individual to do his own thing. If one member of a family becomes a Christian the others in the family may not agree, certainly may not follow the example of that one, but they will not disown or ostracize the Christian member.

The situation in India is very different. In that country the family is regarded as an indivisible unit. Conversions and baptism is regarded as a community act to be undertaken in households and even in groups of households. There is a dread of 'unbelonging' and standing in isolation. Hindu neighbours have been known to join the baptismal line when the majority of a village have come to true commitment to Christ, rather than be separated from the group that is essential to their sense of being.

The missionary and Christian communicator therefore cannot, without disastrous self-delusion and failure, presume to transfer ideas, concepts and expressions of the Christian faith from one context to another without a radical re-orientation of thinking.

One of the achievements of the two great Churches in India – the Church of South India and the Church of North India – is that they have brought together, each in their respective spheres, people of India speaking different languages and with differing backgrounds and customs.

It has not been without its problems, of course, and still there are difficulties to overcome. Within the CNI, for example, it does not seem easy for the rich dioceses to understand the plight of the poor ones like Sambalpur and Cuttack and to share their resources, but they are one Church and are seeking a solution together.

An even bigger venture is under discussion. Talks are being held to seek a way of uniting the Church of South India, the Church of North India together with the Mar Thoma Church and so bring the whole of that vast country under the outreach of one Church.

In Christ there are not, in India, many different languages and tribes. There are millions of people for whom Christ died and deserving to know the truth of God's love for them without distinction.

A KING AND VICEROY PLAYED A PART

by Desmond and Sheila Samuels

On 18 February this year the capital city of India, New Delhi, celebrated its Golden Jubilee. Just three days before this, the Cathedral Church of the Redemption also completed 50 years of witness and service in the city.

A lack of enthusiasm

When the capital of India was moved from Calcutta to Delhi about 70 years ago, the Rev T H Dixon was sent there as chaplain. At this time, plans were already being drawn up to build a new city in Delhi next to the old one and Rev Dixon, realizing the significance of these future

developments, prepared a scheme for the spiritual care of the Christians of Delhi, who were mainly Anglicans. In October 1913 an appeal was made by the Bishop of Calcutta for £50,000 to build a church in this New Delhi. The Emperor, King George V gave his approval to the scheme and personally subscribed to the fund, but the general response was very poor. In fact, when Rev Dixon returned to Delhi after the First World War in November 1922, he was horrified to find that nothing had, in fact, been done! Services were being held in a room which accommodated only 60 people,

furnished with nothing more than a few borrowed chairs.

In February 1923, he gathered together a Building Committee which launched a second appeal for a worthy church to be built in New Delhi. At the ninth meeting of this Committee Sir Edwin Lutyens, the architect of New Delhi, was present and it was decided to institute a competition for designs of a building which, at the outset, would seat 300.

The choice of the site was a difficult one and it was not until 1926, with the help and advice of Sir Edwin Lutyens, that the Committee finally agreed upon the present site near Rashtrapati Bhavan, the President's House.

A new impetus

The arrival of Lord Irwin as Viceroy in India made all the difference to the pace of affairs. He assured the Building Committee that he was personally willing to do all in his power to initiate, in England, an appeal for funds and that he was extremely anxious that the church to be erected in New Delhi should be a worthy witness to the Christian faith. Fortified by this support, the architect, Mr H A N Medd, was authorized to plan a building costing Rs 500,000 and seating 700.

The foundation stone, which like Christ Himself is in the midst of the Church, was laid at a simple ceremony on 23 February 1927 in the presence of the Viceroy, citizens of New Delhi and representatives of the Anglican, Baptist, Methodist and Presbyterian Churches. Today this building is recognized as the Cathedral Church of the CNI and serves two states as well as the capital city itself. It is interesting to note that the foundation stone of the Parliament Street Free



CNI workers in the Cathedral

Church was laid during the same month and its building, completed before the end of the year, was consecrated in November 1927. But because the Cathedral Church, as it was to become, was much larger and more ornate than the Free Church, it was not ready for consecration until February 1931.

So much in a name

When thinking of the name for the new church, some were keen that it should be dedicated to 'God the Father'. It would be the church of the capital and it was hoped that it could be a place where all sects and creeds would have a meeting place. It was felt that as far as possible the Cathedral should have something of the atmosphere of a spiritual home for everyone. Some of the great theologians of the day were invited to comment on the name. They reminded the local committee that in a sense every church is dedicated primarily to the glory of God. Bishop Gore of Oxford pointed out that India is a deeply religious country and that most Indian people require little or no pressure to believe in 'God' but what they do lack is the notion of redemption, or mediation and salvation. Therefore it might be seriously misleading to suggest to Indians a concept of God which could be, as it were, separated from the thought of access to the Father through the Son by virtue of the Cross. Eventually, therefore, the committee agreed on the title 'The Church of the Redemption'. The church, although consecrated and open for public worship in February 1931, still lacked a dome, tower, organ, choir gallery, font, lectern and priests' stalls, but various gifts and contributions enabled these to be added later. The pipe organ, perhaps the rarest of its kind in the country, was built by Mr Sands of the firm of William Hill, Norman and Beard. The Anglican congregations throughout India,



A church meeting

Burma and Sri Lanka made contributions which were used to install the clergy seats and prayer desks. In the tower there is a bell made in Burma. The Dean and Chapter of York Minster made a gift which was used for the marble altar and the pulpit. King George V presented the silver cross on the high altar. Lady Grimthorpe and the ladies of Yorkshire provided the candlesticks. The white Agra stone font was a gift from the Mothers' Union, while the picture over the high altar, of the Madonna and Child is a copy of the one by Bellini in Venice. Above the wooden frame of the altar stand the figures of Christ, Mary and John carved at Bolzano in the Italian Tyrol.

Inspiration in Venice

At last the church was completed. The plan was perhaps inspired by Palladio's great Church of the Redeemer in Venice. White Dholpur stone sandwiched within a roof and plinth of red sandstone was used for the building. Funds would not permit the entire external face to be made in Ashlar so a white stone in coarse rubble was used, while the smoother Ashlar was reserved for moulded courses and the elegant columned porches. The entire interior is white

stone except for the vaulted ceiling. The architect had intended the half dome over the altar to have a mosaic showing 'Christ in His present glory, The Eternal Redeemer and Ruler of the Universe', but lack of funds prevented this.

Until 1947, the church was part of the Diocese of Lahore, but after the formation of the Diocese of Delhi the church became the Cathedral of the Diocese and seat of the newly consecrated Bishop of Delhi, Bishop Arbind Mukherjee.

This imposing Cathedral has commemorated many great occasions in the history of the country and the world. Memorial services have been held here not only for the great and attended by the great, but also for those who meant a great deal to the life of the church and the people it seeks to serve. Lord Irwin was so involved in the building of the church that his death in 1959 was commemorated by a fitting memorial service, as was that of King George V,

: continued overleaf

A KING AND VICEROY PLAYED A PART

continued from previous page

Queen Mary, Winston Churchill, Dr Radhakrishnan, who as President of India opened the Parish Hall in December 1965, Mahatma Gandhi, at whose memorial service Lord Mountbatten read the lesson, Jawaharlal Nehru, Rajkumari Amrit Kaur, Lal Bahadur Shastri, Lord Mountbatten and Jayaprakash Narayan.

An important guest

Thanksgiving services to mark events of national importance have also been held here. In more recent years the Prime Minister, Mrs Indira Gandhi and other leading government officials attended a thanksgiving service for the 25 years of Indian Independence. The bi-centenary of St Thomas, the apostle of India, was also celebrated here with a united thanksgiving service at which Mrs Gandhi was the chief guest.

The church has a membership of over 600, many of whom are senior government officials and high ranking armed forces officers. They live scattered throughout the city over a vast area and as the city expands almost daily, the members move further and further away, making pastoral care and oversight very difficult. In order to assist the Presbyters in this matter, the city has been divided into areas each with a separate convenor who resides in that area so that he can keep in regular contact with the local members and inform the Presbyters of any who need urgent pastoral care.

A social service programme among leprosy patients provides for the education of their children. These children study in Christian boarding schools and are supported by church members and by those in other churches in the city.

Since the formation of the Church of



A Delhi laundryman or dhobi

North India in 1970, the Cathedral has become the venue for CNI Executive meetings and CNI Related Missions Board Meetings. Many of the new CNI Bishops have also been consecrated in this Cathedral.

The Embassy Church

Today the witness and service of the church continues with three services of Holy Communion every Sunday in English, Tamil and Hindi. There is Morning Worship at 7.00 am followed by The Lord's Supper at 7.30 am and Evening Prayer at 5.00 pm. The Presbyter in charge

is Rev Anand Chandu Lal, and he is assisted by us, Desmond and Sheila Samuels. Sheila is the Church Sister.

As we give thanks for the past 50 years we are reminded that for a long time this church was known as the 'Viceroy's Church'; a few older taximen still refer to it in that way. This title serves to remind us that as the Viceroy was an Ambassador, so are Christians called to be 'Ambassadors for Christ' and we pray that God will enable us to fulfil this role in the capital city of Delhi, serving and witnessing to his Glory.

THE HOME OF THE RAJPUTS

by Wyn Gow

The chance to give the last five years of my service in India to Rajasthan, and in particular to Ajmer, has, in many ways, been very rewarding. Geographically, the change from the flat well-irrigated fields of the Baraut area to the almost barren countryside surrounding Ajmer could hardly have been greater. Rajasthan is one of the most interesting States in India, divided by the ancient Aravalli Hills which stretch from north to south. Lakes, jungles, valleys, deserts and fields form a picturesque setting for a variety of temples, palaces and fortresses, quite often perched high up on one of the hills.

Rajasthan, formerly known as Rajputana, was the home of the Rajputs, a very brave and gallant people, who fought to preserve their own culture and heritage. Kings and queens in their own right, they lived with their large families and servants in their enormous palaces which are dotted all over the State.

It is second only to Mecca

Ajmer itself, surrounded by hills, and its beautiful lake, has many temples and mosques, as it is sacred to both the Hindu and Muslim.

For the Indian Muslim, Ajmer is nearly as important as Mecca. Thousands of Muslims gather each year at the tomb of one of their revered leaders, Khwaja Muoinuddin Chishti. The celebrations continue for a whole week and daily, hundreds of poor people are fed, as well as the many pilgrims who are attending the festival.

For the Hindu, the place of pilgrimage is Pushkar, a small town about seven miles from Ajmer. This town is also surrounded by hills and has a sacred lake. It is said that Brahma, who the Hindus believe created the world, was once searching for



a place to perform some religious observance. He was passing through Pushkar when a lotus flower fell from his hand and from that place water gushed out and formed a lake. The pilgrims who visit this place once a year, at the time of the November full moon, take a dip in this sacred lake and believe that by doing so they are cleansed from their sins. Unfortunately, today, there are many hippies living in Pushkar.

A joint exercise

There is a fairly large Christian community resident in Ajmer. Some are members of

the three churches affiliated to the Church of North India, which jointly have a membership of about 2,500. There are also quite a number of Roman Catholics in the city. Between them, the Christians provide a number of schools, colleges and a hospital.

This then is the setting in which I have been working as a Church Sister for the past five years. Visiting has been an

continued overleaf



Washday in Ajmer

THE HOME OF THE RAJPUTS

continued from previous page

important part of my work and I have called at many homes from some of the poorest to the homes of others who were quite 'well off'. The people of Ajmer are friendly and made me welcome. I soon lost count of the number of cups of tea I was expected to drink! They came from many walks of life. A large number are employed by the Railway here in one capacity or another, others own small shops and many are retired people, while others are doctors, nurses, or teachers.

Under the Church of North India the women have their own organization known as the Women's Fellowship of Christian Service. In Ajmer there are four branches of the WFCs. They meet regularly for prayer and Bible Study and at Christmas they have a joint Christmas party. An Annual Conference is held in a different part of the Diocese of Delhi, to

which Rajasthan belongs. These Conferences are usually well attended with most of the branches sending delegates.

A 'young' old lady

All the churches of Ajmer unite for a joint service during the week of Prayer for Christian Unity, and again on the World Day of Prayer. There is quite a large Anglo-Indian community in the town closely connected with the Railways. I used to visit regularly one old lady of 94 from this community. She is a wonderful person and so bright and cheery. She is still able to keep her house neat and tidy, and to cook food for herself and her son, who lives with her.

One of Ajmer's real problems is an acute shortage of water. Water only runs from the taps for about an hour each morning — so all tanks, drums and buckets must be filled during that time. In the very hot weather, water may not come every day, perhaps every second or third day. This really makes life very difficult indeed.

Sandstorms are a common occurrence, as the desert is not very far away. There is a big irrigation project in progress which,

when completed in a few years time, should bring sufficient water to irrigate many hundreds of acres.

Conversion without compassion is not enough

There remains much to be done by the people of God in India and in particular by the members of the Church of North India. The CNI is placed in the midst of a gigantic population of over 650 million, many of whom are harassed and helpless. It is in relation to these people that the church has to find the meaning of its existence. It must find ways of helping these often ignorant and exploited people, some of whom are found in almost every congregation in India today. It is not enough to convert people to Christianity without touching at the roots of oppression and injustice.

The church must mobilize its forces to meet these challenges. It must train its pastors and its members so that they are able to present Jesus Christ and his way of life to people who need salvation and practical help. This church needs your support in your interest, your prayer, and your understanding.

THE LIGHT ON THE POTTER'S WHEEL

by Ann Bothamley

It was early morning as I made my way across the fields to the potter's house. A horde of crows were scavenging a dead cow; women were drawing water from the well; an oxen was being reshod; brightly hued kingfishers and jays added colour to the brown landscape and here and there a small patch of brilliant green indicated a healthy rice crop. A mongoose slipped away into the undergrowth and a small girl carrying firewood stopped to talk. Away in the distance the hills stood out against the horizon, solid and strong.

The potter was already at work and the clay prepared. I sat in silence as the sun cast a stream of light on the wheel. Under the hand of the potter the vessel began to take shape. Yes, I could see it was going to be a vase, but no, the shape was changing, perhaps a water pot? Ah yes, surely that was what it would be; but I was wrong. At last the vessel was complete, or so I thought. Another piece of clay was taken and moulded on the wheel, but then the first vessel was taken again and the two pieces moulded together. The final article was now ready to be baked.

They come from miles around

Within an hour I was back in the centre of Vellore. Here I was surrounded by noise; buses, rickshaws, bicycles, and people. All types and conditions of people. Elderly Malyalee women dressed in spotless white; Muslim women completely covered in their black *burkhas*; turbanned Sikhs and neatly dressed people with typical Mongoloid features from the north-east of India, the people of Nagaland and Assam. Here and there were men in tight white trousers and little caps, so characteristically worn by the people of Nepal. The dark faces and brightly coloured saris reminded me

that I was in the land of the Tamils . . . but why so many others, obviously so far from home?

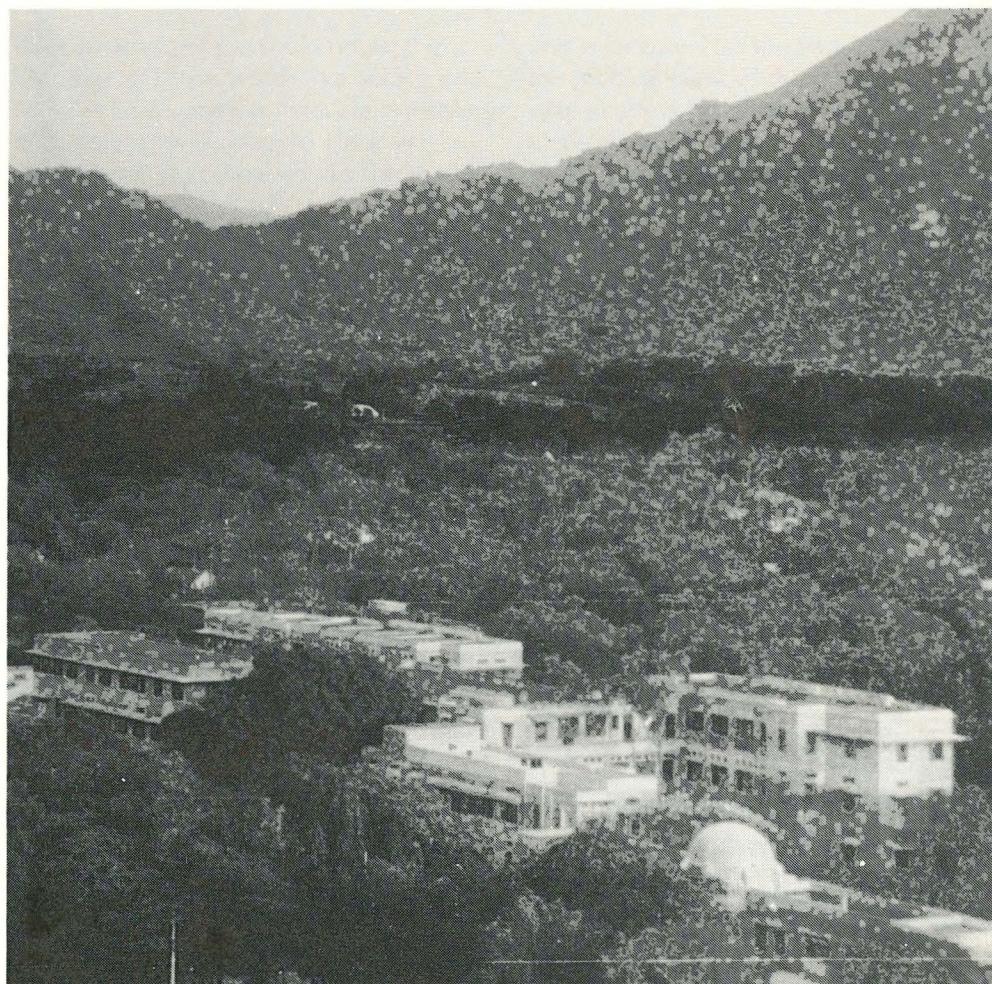
Of course the answer is the rambling building with the small blue and white sign that reads 'CMC Hospital', for it is to this place that so many people come from the four corners of India. They come with hope in their hearts; hope that they will find healing. For many it is the journey's end; for some it is the last resort.

A tiny two week old wizened baby lies

on a trolley in the Casualty Department. He is suffering from septicaemia. 'Sister, he is a precious baby,' the student nurse whispers. 'There are already eleven girls in the family but now at last there is a boy.'

'Please take care of Lily,' states a label left with a new born baby in a basket in the hospital chapel. This mother could not afford to support another child.

continued overleaf



The Javadi Hills

THE LIGHT ON THE POTTER'S WHEEL

continued from previous page

Open heart surgery is performed on a young man from the Punjab. Congenital defects are repaired and he leaves with years of useful life ahead of him.

A transplanted kidney gives new life to a patient from Calcutta.

At the Rural Hospital near the Medical College, mothers are taught how to feed their families economically.

In the New Life Centre on the college campus, yet another generation of young patients with leprosy is rehabilitated and

taught self respect. 'Sister, I have been in so many hospitals, but this one is different. Here people care. I just can't get over it.'

Never too busy to praise God

It is Sunday morning and the jeep jolts us over the unmade roads up into the hills about 40 kilometres from Vellore. The Bible Class girls, many of them daughters of our senior staff at the hospital, sing lustily the choruses they have chosen for the service. By 9 am we have arrived at our destination to be welcomed by the evangelist and about 70 young boys. A

simple service takes place, followed by some visits with the doctor who has accompanied us. Advice and help is given and we all share lunch together before making the return journey to Vellore.

In the simple mud and thatched roof church down on the plains a group of sweepers from the hospital gather in the evening after their work for Bible study. They sing with obvious joy and enthusiasm to the accompaniment of drums and cymbals and listen attentively as we seek to make God's Word relevant to their everyday lives.

Away in the north-west of India a young doctor and his wife struggle to maintain a small hospital in the buildings of an old Moghul palace. They have one nurse to assist them, only the minimum of equipment and too many people to care for. This doctor came to know the Lord Jesus Christ while studying at Vellore. Convincing of the need to share his faith and his ability as a doctor he now lives and works among a people who know little of the Lord he serves.

In a flat on the hospital campus a group of nurses sit cross legged on the floor, their Bibles open before them. The subject for study has been guidance and many faces are thoughtful as they contemplate the last months of their training and the future. For many it is time for their parents to arrange a marriage. Perhaps it will be to someone they have never met. How then to be sure that it is the person of God's choice? One such nurse has grown spiritually into a mature Christian over her years in CMC. With her parents' permission she has now left to work in a mission hospital for six months, trusting that the Lord will open the way to further service. Where and with whom she does not know. She longs to reach



The entrance to the hospital

her own people with the gospel, but as a single Indian woman she cannot work alone in a remote area.

In every place

A man stands before me, tears stream down his cheeks as he stretches out his hands towards me. 'Please arrange for me to be discharged. I just cannot find more money to pay the hospital bill.'

Just down the corridor a wealthy patient leaves a basket of oranges for the staff while a beggar outside the front gate wraps a filthy sheet around him and pushes an old aluminium bowl almost under the feet of those milling along the road.

At Christmas our children's choir sang these words,

'He is not only in the incarnation,
He's not only in Calvary
He's not only at Pentecost, where the
power of God broke free
He's in the world at every place
In every heart that breaks
In man's responsibility, in every choice
he makes.'



The Nursing School

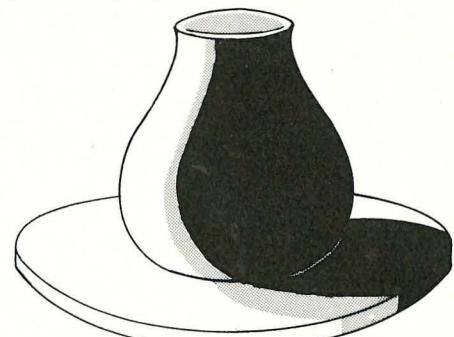
Perhaps some of us would refute the theology of those words, but suffice it to say that God's Spirit is here. He is moving in and through his people. His love reaches out in compassion to the man who cannot pay his bill, to the father of the baby dying of septicaemia. It reaches out to the leprosy patient and the sweeper giving them self respect and a purpose in living. It convicts the medical student and the nurse and sends them out to tell their own people of a new and living way.

This is Vellore. Not the vast buildings and the medical facilities which can be found only in a few places in India. Here still there are those whom God is reaching in Christ, Hindu and Muslim, rich and poor, young and old, simple and intellectual.

This is Vellore which has to continue to seek afresh its part in God's plan and purpose. At times the frustrations and the seemingly insoluble problems would overwhelm one but my mind goes back to the sun sending that shaft of light on the potter's wheel. We cannot know what is in the mind of the potter as he shapes the vessel. What we do know is that the clay he uses must be prepared and ready, alive to its integral part in His plan and purpose.



The town of Vellore



THE MUSTARD SEED

by Jean McLellan

(compiled from a report she submitted)

Miss Greenfield, a teacher by profession, recognized the pressing need for some medical work in Ludhiana, India, where she was stationed and opened a small clinic to give simple medical help. She so enthused her family in this project that later her sister, a trained nurse, left Edinburgh to join her and the clinic was replaced by a small ten-bedded hospital at which they also began to give basic training in nursing to a few young ladies. The project was funded by their brother who was an Edinburgh business man. That small attempt to alleviate suffering was begun 100 years ago this year and through that century was developed into the Ludhiana Christian Hospital and

Medical College, awarding degrees in medicine and nursing and recognized throughout Asia as one of the very best teaching hospitals.

The BMS became involved in this work in 1894 when it released Dr (Dame) Edith Brown from her post at Palwal and allowed her to join the team at Ludhiana to pursue her vision of training Indian women in medicine.

Outreach to thousands

The thrilling fact of Ludhiana is that it is an ongoing work with a lively concern to treat man as a whole — spiritually, mentally, and physically and attracts into

the atmosphere of these high ideals eager students from all over India and beyond, to train in medicine, nursing and the para-medical sciences. Central to everything undertaken at Ludhiana is the desire to express the love of Christ and during last year the chaplain and his staff shared the good news of the risen and present Saviour with no less than 19,312 inpatients. Nor did they neglect to give witness to the outpatients who number approximately 800 per day.

One could be excused for thinking that the hospital and medical school itself was a sufficient work for anyone to contemplate and maintain yet Dr Nambudripad,* the Medical Director, has encouraged a constant outreach through community medicine to an estimated 130,000 people who live in the urban and rural areas around the city.

The growth of the city, both in population — now one million — and in industrial and agricultural importance, has put new demands on the hospital. There are all kinds of accidents; industrial, agricultural and an increasing number of road accidents presenting acute emergencies which have necessitated a new and well equipped Casualty Department.

Today it is possible to see the outcome of the training given in past years. The two supervisors in charge of the Operating Theatre Wing are former students who organize the efficient running of the six operating theatres. They are excited that shortly three more theatres will be added and so the usefulness of the Wing will be increased, and advanced heart surgery will be possible. They also run a theatre technicians course because one of the great contributions that Ludhiana is able



Jean McLellan speaking at the centenary celebrations

A young patient



to give, since it was upgraded to offer degrees in the various sciences, is that it not only produces people trained in a medical skill, but advanced enough to teach it.

Such a high standard

One of the great joys afforded by this work is the number of students who come for training and receive more than that — they accept Jesus Christ as Lord of their lives. Those two supervisors in the Theatre Wing are today dedicated Christians. Two ex-students who are now tutors in the College of Nursing were



A public health clinic

Hindus when they first came to Ludhiana but now are radiant Christians and both married to Christian young men. The supervisors of many of the hospital and training college departments are themselves graduates of Ludhiana. But the training of the centre is not restricted to supplying its own future needs. Many of the graduates have found posts in and around Ludhiana in State and Christian hospitals doing excellent surgery and other work. This has also led to Ludhiana, the parent hospital as it were, being used more and more as a referral hospital. Something of the very high standard of the training given at Ludhiana may be judged from the fact that for the last four years students from Ludhiana have taken first place in the Punjab University, and in this present year one has gained eleven honours. At a recent Graduation and Convocation of the College of Nursing 25 nurses received the BSc degree and 29 were awarded diploma certificates.

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THE MUSTARD SEED

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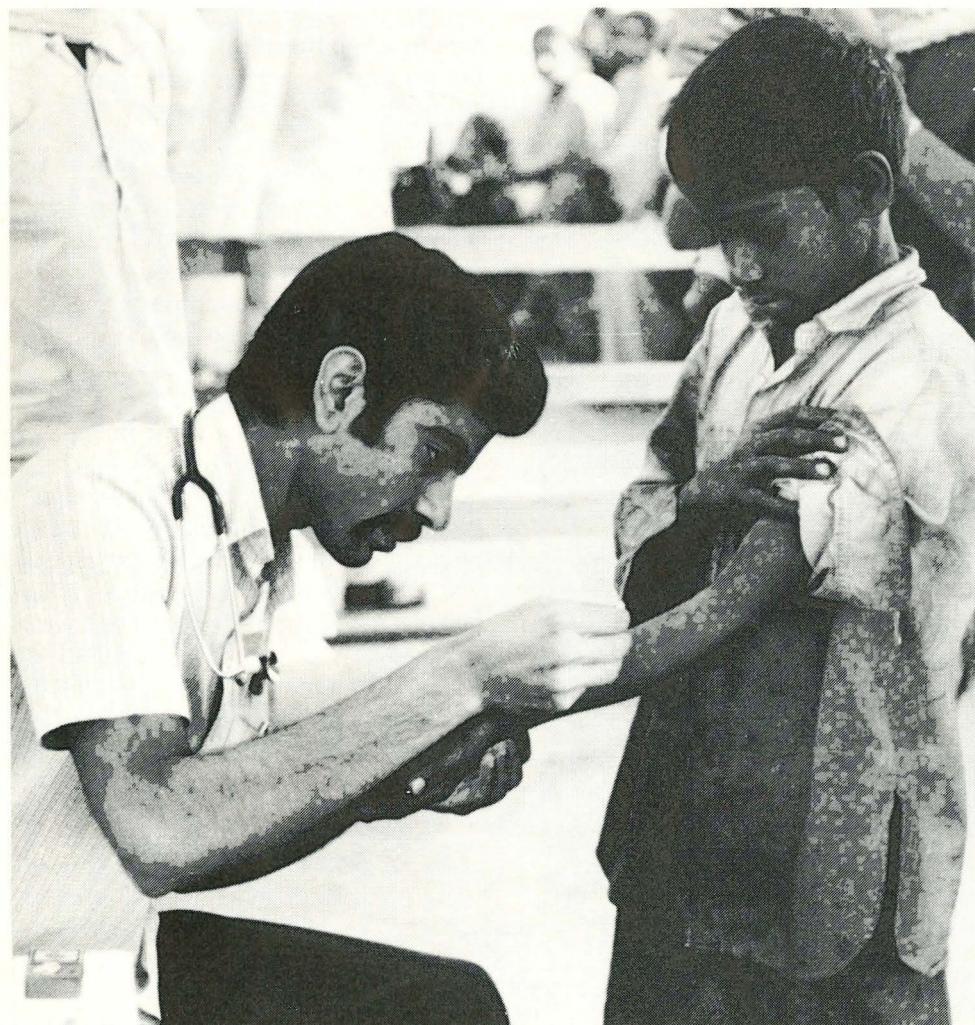
As part of the Centenary celebrations an International Christian Health Care Conference was held to which about 200 participants came for three days, beginning with a great service of praise and thanksgiving held in the Kalvary church.

Deadline is year 2000

The Conference addressed itself to a number of aspects of Health Care. First it reviewed the contribution and performance of the Christian Health Care Service in India during the last 100 years.

It next determined to strengthen the communications between Indian and overseas Health Care support and decision making agencies. The Conference also engaged in a dialogue about the future relevance and role of the Christian Medical College in providing health care in all its aspects in the particular context of modern India.

It was noted that 40% of all hospital beds in India are in Christian hospitals and the view was expressed that the target should be 'Health for all by the year 2000.'



A boy receives a necessary vaccination

Discussions, dance and drama

Some stimulating workshops were held when such topics as, 'What is compassion?', 'Deliberate caring' and 'Following the patterns of Christ' were discussed. The Conference, however, found time for relaxation as well. The nursing staff gave a display of beautiful dancing in gorgeously coloured saris. Then each evening, in the city's large open auditorium which holds about 2,000, a Christian drama on the life of Christ was presented. The town's people flocked to these and a deep impression appeared to have been made.

From the Director, Dr Nambudripad, through his administrative staff, to the newest student, optimism and confidence are to be found and all are looking forward to and planning for the future. This month the Prime Minister of India will open a new Maternity and Gynaecology Block. This addition to the hospital has been financed by the churches of New Zealand. The young people and the United Churches of Ireland have provided £75,000 to equip this new wing. What is more the Irish churches sent two of their young people to visit Ludhiana and so show their interest and concern in a tangible way.

The BMS at the present moment has no personnel working at Ludhiana though we still maintain our support of this work. We feel convinced, with Dr Nambudripad and his staff, of the vital role which Ludhiana has to play in India and with them we look to God with humble thanksgiving and praise, trusting in Him for all that lies ahead as a new era of Christian Health Care is begun.

*See the *Missionary Herald* for November 1980 p 172 for an account of Dr Nambudripad.

THE KEY FIGURES

by **Fred Stainthorpe**

A former missionary in Zaire

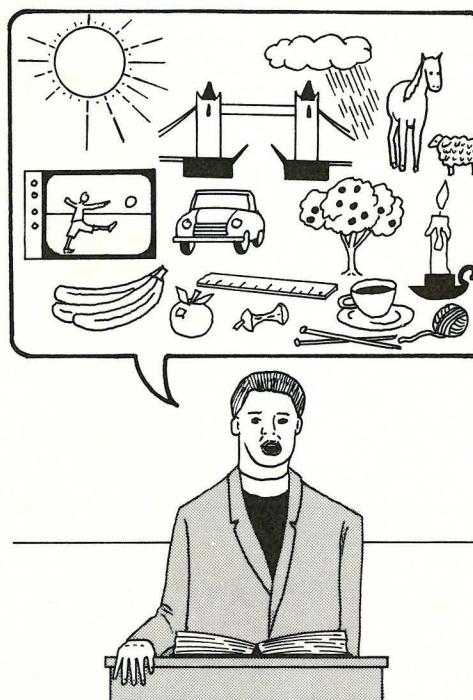
I have heard very few missionary sermons. Deputation speakers have told us, 'how it was' in Brazil or Zaire but for the rest of the year our horizons are strictly local. I suspect that my experience is by no means uncommon. I wonder why.

Perhaps our preachers are ignorant of the needs of the church overseas. It is hard to see why they should be so. The BMS sends out a letter to ministers each month containing information about its fields. Ministers do, of course, receive much correspondence, so perhaps it is wise not to be too curious about its ultimate destination, but surely the letter from Alberic Clement ought to remain on their desks to be passed on in suitable form later. Lay preachers who do not receive this letter can always obtain relevant information from Mission House.

Other interests are no excuse

Perhaps pastors are not very much concerned about the work overseas. They are too busy expounding Paul's letters, for example, yet even these are all missionary letters, often touching on the regions beyond. 'When I have finished this business . . . I will set out for Spain,' Romans 15:29. If preachers are to become true expositors they must learn more of the missionary spirit which impelled Paul. On the other hand, they may be studying the Gospels. Jesus is proclaimed as 'a light that will be a revelation to the heathen' (Luke 2:32). An old slogan of the Baptist Men's Movement used to be, 'If you are not concerned with the Kingdom of God everywhere, you are not concerned with the Kingdom of God anywhere.'

Perhaps one or two are silent because they once heard the call to go overseas and refused it, and now their conscience



keeps them from talking about it.

Certainly there must be some reason why so many offering for service with the BMS are doctors, teachers and nurses, and so few are theological students. All power to the former; may the Lord increase their number yet ten-fold! But in the early days of foreign missions most of those called were preachers, and people in other walks of life wondered whether they would make good missionaries. Why has the proportion changed? Has God really stopped calling ministers overseas, especially when so many churches there are under-staffed?

Local ministers can be key figures in the arousing of missionary interest. They should consult more often with their missionary secretaries or councils, to plan the year's educational effort. The natural seasons of the church's year lend themselves to missionary reference.

Operation Agri now figures largely in harvest programmes but some still pass it by while few observe St Luke's day in November as a means of encouraging interest in medical missions. Nor does Bible Sunday in early December receive its due attention, and the BMS prayer calendar remains a sealed book in the pulpit on Sunday.

They must set an example

It is during the annual deputation period, however, when ministers can be of most use. Let them prepare for the event and follow it up in their preaching on the neighbouring Sundays. Let them show a good example to the flock by being present to hear the missionaries! Sometimes the deputation weekend is a good excuse to go elsewhere, but how would they feel if all the congregation acted likewise?

Moreover if it is possible, ministers' fraternals ought to arrange a session in which deputation speakers can meet them. The visitors can often discuss affairs then which cannot be mentioned easily at public meetings. Pastoral methods and problems can be talked over and each can learn from the other. More importantly each gets to know the other as a person and the name on the prayer calendar takes on a face. They may even begin to write to each other!

There are many churches from whose ranks few, if any, have answered the call to overseas service. This is hard to explain when we claim to be followers of a missionary religion and when heretical sects appear to be so much more zealous. But if the trumpet call is not clear, who will prepare for battle? How shall they go if they do not know? And how shall they know unless someone tells them? And who is there better to tell them than the local minister?

OUT OF THE MOUTH OF BABES

by Helen Ewings

Earlier this year, after President Zia had been assassinated in an attempted coup, the Vice President of Bangladesh called for 'ultimate measures' to relieve Chittagong, which had been taken over by the rebel forces. Michael and I had warned Sarah, our daughter of six, that we might need to take refuge under the table if the air force was sent in.

As I was trying to find her pyjamas by torchlight, I realized how chaotic her bedroom was looking. 'When it's light tomorrow, you and I will have to have a good tidy-up here,' I said. 'If they drop a bomb on it,' she cheerfully replied. 'Then I won't have to bother!'

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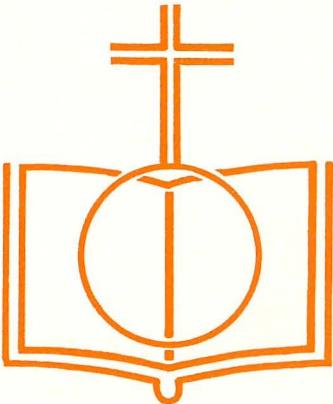
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Missionary

HERALD

The magazine of the Baptist Missionary Society



DECEMBER 1981
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IN THE HEART
OF AFRICA

ZAIRE

Kinshasa

Luanda

ANGOLA

MALAWI

Lilongo

MISSIONARY MOVEMENTS

Arrivals

Mr and Mrs N Baker on 30 July from Kathmandu, Nepal.

Miss M Stockwell on 5 August from Mbanza-Ngungu, Zaire.

Miss M Bishop on 8 August from Yakusu, Zaire.

Miss G Hunter on 11 August from Kimpese, Zaire.

Mr R Ahearn on 14 August from Ngombe Lutete, Zaire.

Rev E and Mrs Westwood and family on 15 August from Curitiba, Brazil.

Miss M Cole on 15 August from Udayagiri, India.

Mr A Romanis on 25 August from Bolobo, Zaire.

Mrs G Wotton on 31 August from Curitiba, Brazil.

Mr and Mrs D J Stockley on 1 September from Gournadi, Bangladesh.

Mr A Bishop on 1 September from Yakusu, Zaire.

Mr R Welham on 1 September from Pimu, Zaire.

Miss S Headlam on 12 September from Chandraghona, Bangladesh.

Mrs J Henderson-Smith on 12 September from Chandraghona, Bangladesh.

Dr R Hart on 16 September from Chandraghona, Bangladesh.

Departures
Mr and Mrs C Laver and family on 6 August for Dacca, Bangladesh.

Mr and Mrs C Eaton and family on 15 August for Kathmandu, Nepal.

Miss E McCubbin on 17 August for Colombo, Sri Lanka.

Miss R Montacute on 18 August for Kinshasa, Zaire.

Miss J Ramsbottom on 18 August for Kinshasa, Zaire.

Mr and Mrs I Wilson on 18 August for Upoto, Zaire.

Mrs D Clark and children on 20 August for Kinshasa, Zaire.

Mr and Mrs M Abbott and Kathryn on 20 August for IME, Kimpese, Zaire.

Miss C Trundle on 20 August for Pimu, Zaire.

Miss N Beale on 1 September for Upoto, Zaire.

Miss J Maple on 1 September for Bolobo, Zaire.

Dr M and Mrs Stagles and family on 1 September for Kinshasa, Zaire.

Miss C Preston on 3 September for Chandraghona, Bangladesh.

Rev D and Mrs Butler on 7 September for Bolobo, Zaire.

Miss R Harris on 7 September for CECO, Kimpese, Zaire.

Miss M Bishop on 8 September for Yakusu, Zaire.

Miss M Stockwell on 8 September for Mbanza-Ngungu, Zaire.

Rev D Doonan on 11 September for Brazil.

Miss E Gill on 14 September for IME, Kimpese, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (3 August-14 September 1981)

Legacies:

	£	p
Anonymous	60.00	
Miss D E Bird	100.00	
Mrs I F Clavey	20.00	
Miss J C Drew	100.00	
Mr D L Evans	1,000.00	
Mr F R Gosney	7,500.00	
Mrs A E Greet	150.00	
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Agriculture: Anon: £25.00.

Medical Work: Anon: £10.00.

NOTES FOR YOUR PRAYER GUIDE

Rev Alvaro Rodrigues (3 December) is now in Angola and has just been appointed General Secretary of IEBA.

Stephen and Carolyn Green (10 December) are now at IME Kimpese. Stephen is engaged in paediatric work at the hospital.

Martin and Annet Stagles (11 December) are in Kananga *en route* for Yakusu.

Luke and Kathleen Alexander (13 December). Kate has not long since had a baby so she is not at present working in the hospital.

Brenda Earl (15 December) is home at the present time on sick leave.

Joan Smith (23 December) is attending a course of further training.

Dr J M Das (24 December) has now moved to another hospital in Asamjarh, India.

Alan and Anne Goodman (29 December) are now stationed at Binga in Zaire and engaged in church work.

Gerald and Margaret Hemp (30 December) take over as hostel parents in São Paulo at the beginning of next month.

GOD'S PEACE AND JOY BE YOUR PORTION THIS CHRISTMAS

* * * * *

We wish all our readers God's rich blessing for this Season and the New Year.

We look forward to continuing our fellowship in mission overseas during 1982.

Secretaries

Rev A S Clement
Rev H F Drake, OBE

Editor

Rev A E Easter

Enquiries about service to:
Rev (Mrs) A W Thomas

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are available depicting our work

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Young People's, Women's, and Medical
support work are always available to offer
help and advice

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Brazil
Hong Kong
India
Jamaica
Nepal
Sri Lanka
Tanzania
Trinidad
Zaire

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Angola appears on our television screens or in our newspapers from time to time, usually because of some incursion of South African troops from Namibia to carry out, as they claim, punitive raids against the SWAPO guerillas or the media seizes on an attempt by SWAPO to cause some harassment to South Africa.

These occurrences, tragic though they are, and newsworthy though they be, actually involve a very small part of the Angolan population. These incidents occur for the most part in Southern Angola and the country is so large that those in other parts feel remote from the events.

Up until 1961 the BMS work in Angola was centred on the north among people whose tribal affinities overleaped the man-made boundary between Angola and Zaire. That is why when oppression came, so many refugees were able to settle in their thousands in Lower Zaire. They were among their kinsfolk, tribally.

Day to day living

What then of the news of refugees returned to Angola and especially those with whom BMS was associated in the past? This is information which is not likely to find space in national newspapers nor draw a television film crew to the area, yet it is news of ordinary men and women seeking to re-establish life in their homeland and make it a strong independent country. It is news of our kinsfolk in Christ Jesus and therefore important to the Christian Church in this country.

We are able in this issue of the *Missionary Herald* to give you a report from a missionary who for many years worked in Angola until 1961 when all BMS missionaries were expelled. Recently she was able to visit the new Angola and there met many old friends and saw what the Christian Church is doing.

An Angolan pastor, responsible for a large district, reveals that the Evangelical Baptist Church in Angola is energetically outward looking and ready to seize the opportunities presented to it to evangelize new areas.

There is also an account of ordinary day to day living in Angola written by a young lady who was born and grew up as a refugee in Zaire but has now returned with her family to her native land.

WE HAVE NO CHOICE

It is with regret that we have to raise the price of the *Missionary Herald* to 15p from January 1982. We have held the price for two years during which time costs have risen 30% and we are informed that more rises are on the way. Unless we take this step it will result in a very large deficit on the magazine account next year, but we are sure you will agree that the *Missionary Herald* will still be very good value for money.

SHALL WE SEND THEM TO SCHOOL?

by **Sylvia Hopkins**

This is not a question one hears often in the United Kingdom. There the question is usually, 'To which school or college shall our children be sent?' In Zaire, however, the question is whether to educate children at all. Boys have a better chance of receiving some schooling, although where the parents are wealthy the girls may have this same opportunity. In families where an older son or other relative is in employment, the chances of sending one's children to school are greatly increased because these members of a family are expected to help with the cost of education.

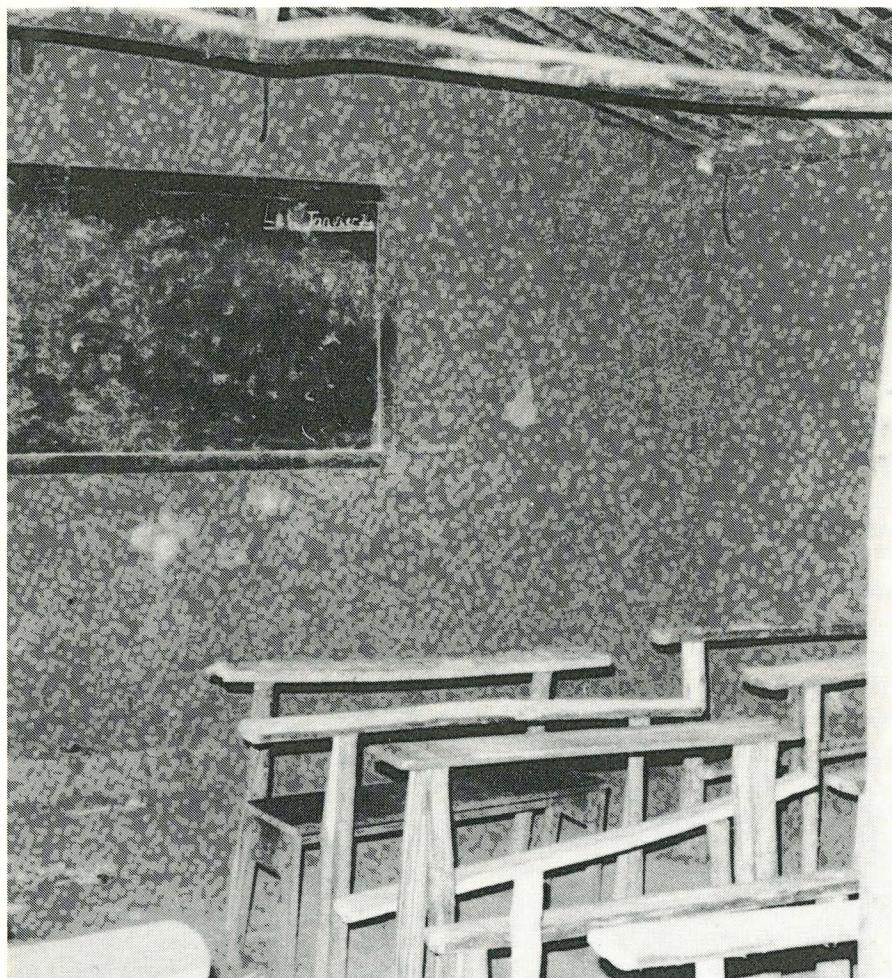
However, many families are not so fortunate.

Standing room only

In order to narrow this problem down to a particular case, let me take you to the school in Pimu. You may not have realized that Pimu can boast a secondary as well as a primary school. The buildings are made of mud bricks and thatched roof with furniture that is sparse and rickety. On most days, three pupils are squeezed on to each of the two-seated benches and when there is a full attendance, a few will have to stand.

School fees must be met by the parents in order to enter their children for schooling at the age of six. Because so many parents are poor, most girls, if they are educated at all, are not sent to school until they are older, as preference is given to the boys. Girls are considered to be more valuable in the home than in the classroom. As there are so few textbooks, most lessons are taught by rote. The chanting of multiplication tables, verbs, poetry and historical facts are common sounds here, as well as the singing which is also part of the daily school routine. Children must bring their own paper and





One of the classrooms

pens to school and each teacher is allowed one stick of chalk each week. PE is covered by football and a lot of marching around the mission.

Primary school – at 14

Unlike the British system, whereby a child will move into the next class at a certain age, Zairian children cannot move onto the next stage until they have 'made the grade' – and this applies even to primary school. It is not unusual to see 13 or 14 year-olds still in primary school. There are no provisions for slow learners and no remedial classes.

Money is an important consideration in secondary school. As with primary school, there are fees to be paid and if these are not forthcoming, the children concerned will not be allowed to sit their examinations in January and June. Girls are at a disadvantage at secondary school, also. Many have to leave school because whatever money their parents have is spent on the education of their brothers. Others leave because they become pregnant. By the fifth year stage most girls have dropped out.

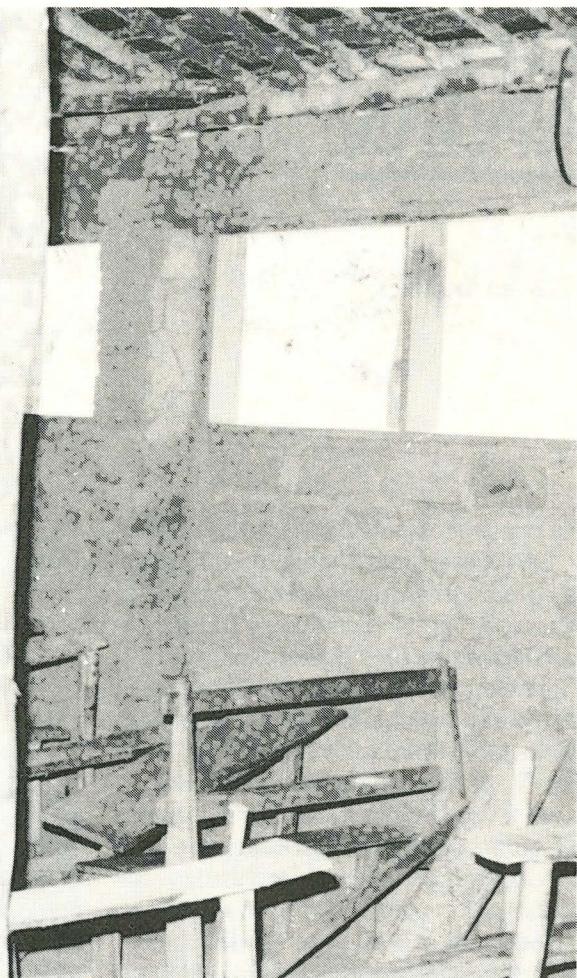
Science and biology are taught at Pimu

but there are few textbooks, little equipment and no laboratory! The fifth and sixth formers have the opportunity to use the hospital teaching laboratory in order to gain practical experience. In Zaire, all subjects are taught throughout the school and pupils must pass in all of them each year in order to progress through the school. However, the sixth form here have not had consistent teaching in geography this year and this exam is included in the State Certificate examination. Their dilemma is obvious.

Temptation in their path

Family pressures can be very great on the children and sometimes less than honest means are used to obtain good examination results. Christians have a conflict of conscience on their hands. It is wrong to cheat, but their families have sacrificed much to pay for their schooling and are expecting their children to do well and so, in turn, help younger members of the family through school.

Teachers are also under pressure. Their pay is irregular and sometimes they are not paid for months on end. Many have large families to feed, clothe and educate. The temptation to accept a bribe in



exchange for, say, disclosure of the examination questions in advance, is sometimes too great to resist.

Questions in the air

At Pimu, the only graduate teacher is the Headmaster who has really built up the school, who exercises discipline no matter whose child is involved and who wants to see the standard of education in the school rise. Unfortunately for Pimu, he has been short-listed for an Inspector's job in a different part of the country. If he leaves, I wonder what will happen to the Secondary School in Pimu? Will the next Headmaster have a sense of professional conscience and the interests of his pupils at heart? Will the children be educated well – or will they even be educated at all?



LIFE SPRINGS ANEW

by Eileen Motley

We came back heartbroken from Angola in 1961. The country had been torn apart by revolution and counter revolution, thousands had died and many thousands had fled as refugees over the border to Zaire. Now, 20 years later, I have returned from a visit which has been a joy and an inspiration.

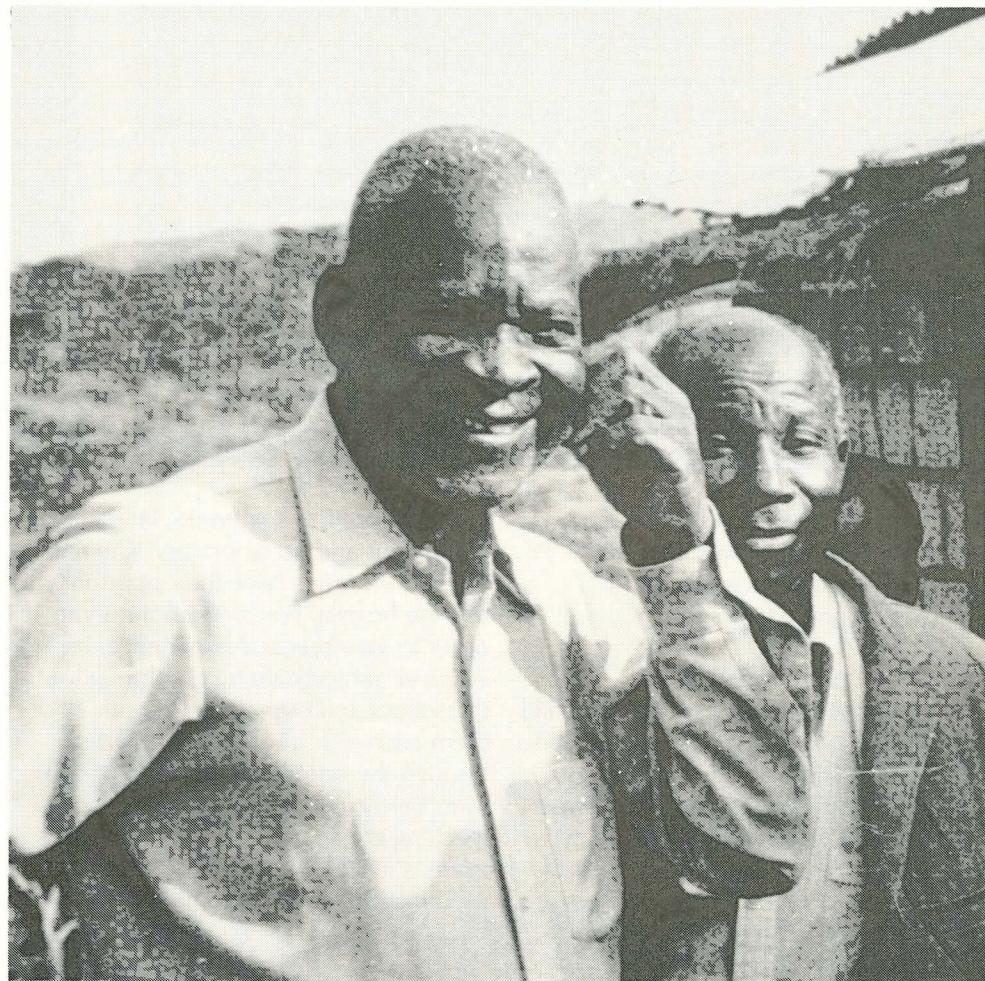
Many of you will have read of the great celebrations of the Baptist Church in Angola, which took place at Mbanza Kongo in February. It was at this place, San Salvador as it was then known, that the first Baptist missionaries arrived 103 years ago. Many of you will have heard, too, something of the faith of these people through their long years of exile, or of their hiding and isolation, and of how they have rebuilt their Church, which with its Associate members, now numbers nearly 30,000.

No more room

During my visit, I met so many of these faithful people. In the centre of Luanda, the capital, they worship in a building that was once a big shop. Now there is standing room only and people overflow onto the wide pavements where passers-by stop to listen to the singing and join the crowd.

In Damba, I joined 136 men and women for Monday morning worship at 7.30 am in the large Roman Catholic church which the Baptists are able to share. Another hundred arrived later, and had to stand outside.

In Toto, which once boasted little more than an air-strip and a 'hotel', there is now a large community. Houses have sprung up everywhere and the people have obtained a sizeable church – quite some progress since the first little group of Baptist folk was formed back in 1975.



Two Angolan church leaders

The villages along the road between Toto and Bembe have all disappeared for the second time. Their rebuilding which took so much faith and hard work in 1975, was destroyed again in the fighting of the civil war which followed. In just a few places there are brave souls starting again from scratch, with piles of cement-blocks or sun-dried bricks. Nevertheless, most of the people are either at Toto, or in the little tumbled-down town of Bembe, where the once Portuguese shops are now empty and used for housing. One of these has been altered to become 'God's House' for the Baptist church.

When I arrived at Bembe, it was not long before sunset, and soon the whole town was in an uproar of excitement and welcome, gathered round the house of the Pastor, Jovelino.

It was hard to persuade them to leave us, even when it was long after dark and the only light came from a couple of flickering oil-lamps. Some talking went on long into the night with the two leaders who had made my trip possible, Rev Pedro Manuel Timoteo, who was the General Secretary for all the Baptist Churches, and Rev Alvaro Rodrigues, back

in Angola after a second period in exile, who was responsible for Christian literature and has now succeeded Pedro Timoteo as Secretary. We took with us hundreds of copies of books which Angola pastors have written, and sold them all, with demands for many many more.

Alvaro counted 360 crammed into their church early next morning, with hardly an inch of space left anywhere, and a hundred or more outside. Many had come before it was light and seemed so overjoyed at our reunion that they fell over each other with gifts of bananas, paw-paw, melon seeds, sweet potatoes and roast peanuts. Some of the old folk had never left the nearby forests and we now met again for the first time in maybe 25 years. Many others had been in exile in Zaire, when we were all refugees there. There were also the young folk and the children born during the exile or since, who, led by their choir, gave us their own joyful African welcome in song after song.

Villages growing out of the jungle

Timoteo and I travelled from Bembe in the Land Rover which was one of the BMS gifts to the Angolan Baptist Church, but it needed all Timoteo's skill, and 4-wheel drive, to get us over the tracks which are all that is left of the not very good roads we used to know. We were aware that many prayers were upholding us in our journey and gave thanks that we managed to pass safely through so many dangerous places. 2,908 kilometres in a week of travel! But how worthwhile it all was.

We arrived at Nsosso, the old 31 de Janeiro district, to find no fewer than 52 deacons from the region, meeting in the half built new church. A crowd from the

town came in the dark, or with lamps, for an evening meeting there.

Sunday morning was spent at Kibokolo, in the church built on the foundations of the old house where I used to live. The sad ruins of nearly everything else we knew are hidden under growing manioc plants, but everywhere, old villages are being rebuilt. About 400 people filled the church to bursting point, with untold numbers left outside, and the 200 or so children who had been at the earlier Sunday school had already been sent home. How good it was to see the old

folk again – and to meet some of the younger men and women leaders of today.

On our return to Luanda we stopped at a place called Bungu, where, since, our passing through on the previous Saturday, the little group of church members and friends had completely cleared the jungle-like site which the community had given them for a church building. From there we went to Uige again, for a 5.30

continued on page 190



No room for them inside

A YOUNG COUNTRY

by **Rose-Louise Senguele**, the daughter of an Angolan pastor who spent all her young life as a refugee in Zaire, but now lives in Angola, about which she writes.

In our villages and towns there are now a lot of people. There are not enough houses in the cities and so new ones are being built, including many tall apartment blocks. Even now there is a great number of Angolans in other countries, where they fled for refuge, but the towns and villages are still crowded. At the markets, at meetings and church services, in schools and especially at Thanksgiving times, the crowds are too big to count.

Always on the move

People are travelling all the time – by lorry, plane, or when the roads are good, by long-distance bus. In the cities everyone travels each day to their place of work, whether by bus, bicycle, car or on foot, women as well as men. Mothers leave their children in a creche while they work. In the villages, it is the same. While the children are at school, those grown-ups who do not have other work, go to the field-gardens.

Others who have no job, leave their village and begin building on the old village sites which are overgrown with forest. These sites were where the old people hid during the fighting, and they have good soil for planting and growing food. Living by these plots saves time being wasted in going back and forth everyday to the fields, often very long distances. They return to the village when somebody dies there, or at the summons of the government or, if they are Christians, for Sunday services. There are only a few houses now that still have walls of mud or grass or roofs of thatching grass. Most of the houses are of brick and when they can, people have roofs of corrugated metal to replace the thatch.

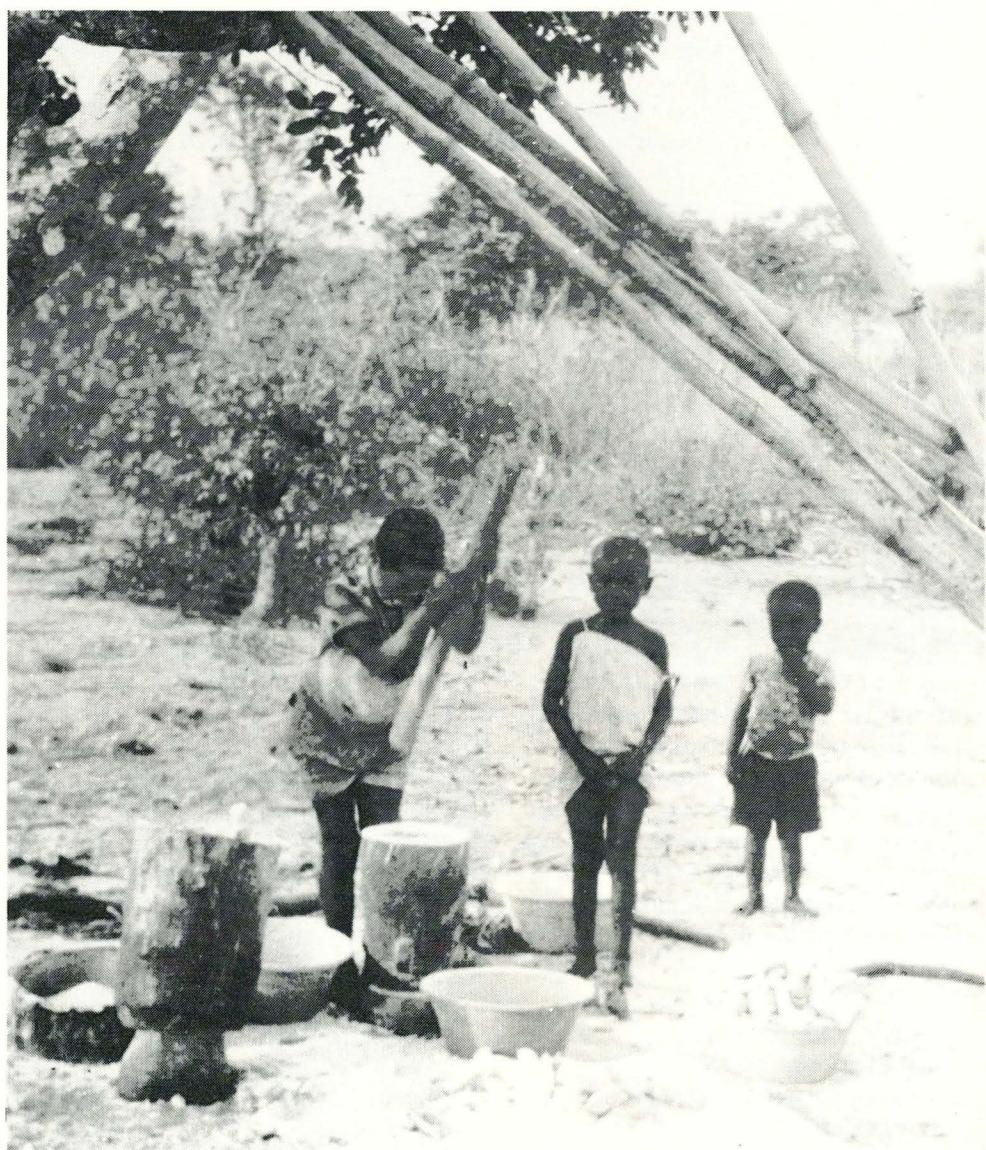
A ticket to shop

In the cities, people eat rice instead of

manioc, and fish, bread and many other kinds of food. Food is bought from one of the big markets, or at the shops with rows of shelves, called mini-markets, where shoppers usually have to queue outside and wait their turn for a ticket to enter, just a small number at a time. Supplies are usually good, but there may be weeks without, for instance, any tea.

In Luanda, people go to the Island beach to buy their fish. They wait for the little boats to come in, and then they bargain on the shore with the fishermen, against all other would-be buyers, for what they want.

In the villages, the hunters are able to eat the animals they have killed, sometimes



Preparing manioc

deer or buffalo, or smaller creatures. Some children catch field-mice and eat them. The villagers eat all sorts of vegetables, such as the all important manioc, beans, peas, peanuts, tomatoes, corn on the cob and many kinds of greens and fruit in season. Food is scarce when the crops are being planted but plentiful at harvest-time.

There is not enough

Clothes are a great problem, because Angola has very few factories that make cloth. Most clothing comes from other countries, but it is not enough for everyone.

Hospital treatment is free, if one can reach a hospital. However, in many places there is no doctor and a critical shortage of medicines. In places far from any hospital, babies are born in their mothers' houses and if there is not even a nurse anywhere in the district, mother and baby may suffer. Schooling is also free but there is a great lack of teachers. At all levels, there are far too many children and far too few schools.

Big crowds attend church, but since there is still no Bible Training School, most parishes are without a pastor. Sometimes a teacher or evangelist may act in his place, and deacons, both men and

women, do what they can. In many places, at least until recently, people worship under a shelter of palm branches, for although they have some bricks and roof-tins, they have not nearly enough with which to build.

Angola is a young country with many needs - centres for professional training, clinics, medical equipment such as X-ray machines, pharmacies, schools, printing presses, factories . . . the list seems endless. If there are any of these at all, they are too few.

I hope this is enough to show you a little of what Angola is like.



Luanda, the capital city

OUTREACH IN ANGOLA

by **Pastor Daniel Mabanza**

Superintendent of the Sacandica and

Kwango districts of Angola

(This article was translated by Dr John

Carrington)

The Kwango Church District is in the same area as the Sacandica District where Rev David Grenfell and Miss Eileen Motley went to install teachers between 1958 and 1960.

After the exile in Zaire many Angolans returned to their country steeped in sinful ways and no longer acknowledging the Lord Jesus. The Evangelical Baptist Church in Angola (IEBA) determined to do something about such a situation and appointed pastors to Sacandica district. They sent Pastor Panzo Bedel to open up two parishes, one at Kimpasi and the

other at Koma. These parishes were then served by Pastor Emmanuel Kinzu for a year beginning in 1975.

In 1976 the Assembly of IEBA appointed me as Superintendent of the Sacandica district and today we have 11 parishes totalling 2,600 members.

Sacandica is close to Kwango country and one day when we were staying at Kibanzi, the farthest town in Sacandica, we learned that the people in Kwango were not worshipping God and they had no pastor. We asked them if they would

receive us. When they heard of our request they agreed because during their visits to our area to buy food they had heard us preaching the good news about Jesus Christ and they wanted to hear more.

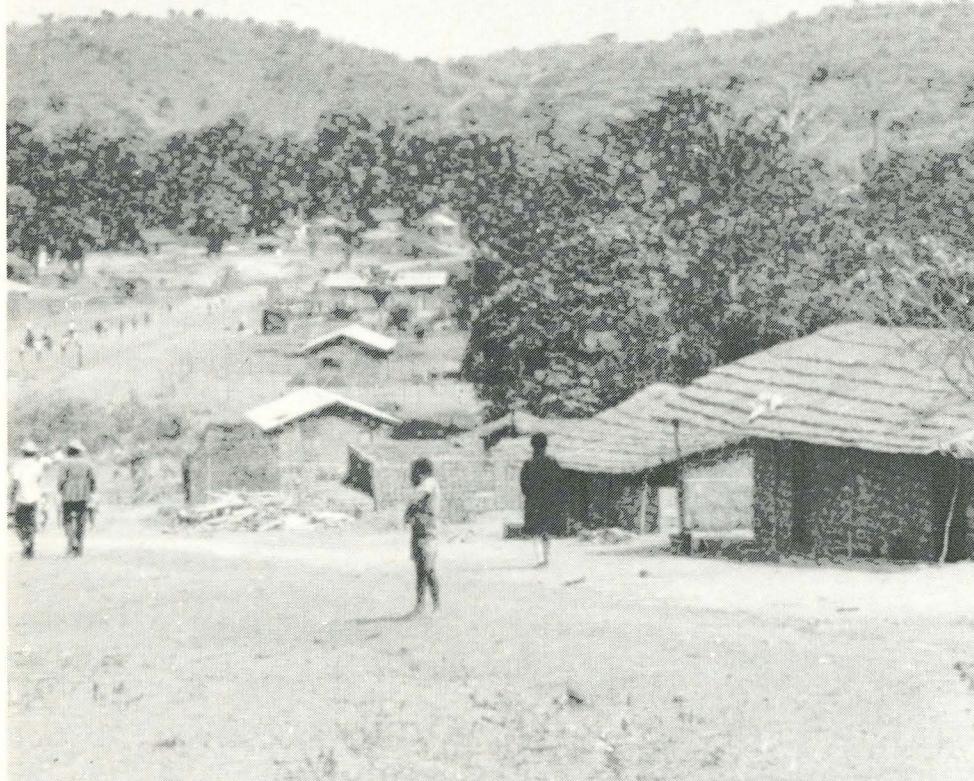
We asked for the names of their village chiefs and wrote letters to them saying we would like to visit them. On receiving their agreement we sent a delegation of a number of people who spent 37 days, from the 10 February 1980, among them.

A forest of charms

When the delegation arrived in the area we discovered that magical charms were on display everywhere – on crops growing in the fields, on the windows and doors of houses, on the domestic animals and even on the children. The group also found that the people were making idols and worshipping them.

In village after village we found witch hunters and spirit diviners. The people in the area believed in the power of sculptors to make gods and in the power of witch hunters to put charms on the bodies of little children supposedly afflicted with evil spells. The children were, indeed, not well and they were not as big as they should be for their age.

The people argued that our God was just the same as their 'medicine' which they called Nkita. Nkita they insisted could act on a baby even in its mother's womb. We were the first people, they told us, whom they had heard teaching Bakango folk about a God who cannot be seen. But for all their arguments and protestations many gave us great joy because they brought along their magic charms for us to burn.



An Angolan village

Women and children outside church



Bibles had to be left

In all we were received in 18 villages. We found no Bibles anywhere though we did come across parts of the Bible – unrecognized as such by the villagers – which they were cutting up into small pieces and smoking like tobacco. Not one of the pastors who went with me on this expedition felt that he could bring back his Bible. We all left our Bibles there so that the people could read them for we had preached that these books contained the Word of God to them; God the Creator of heaven and of earth and of every human being.

From this visit to the Kwango country I realized more than ever how great is

God's love among men. I think I appreciated too how much the early

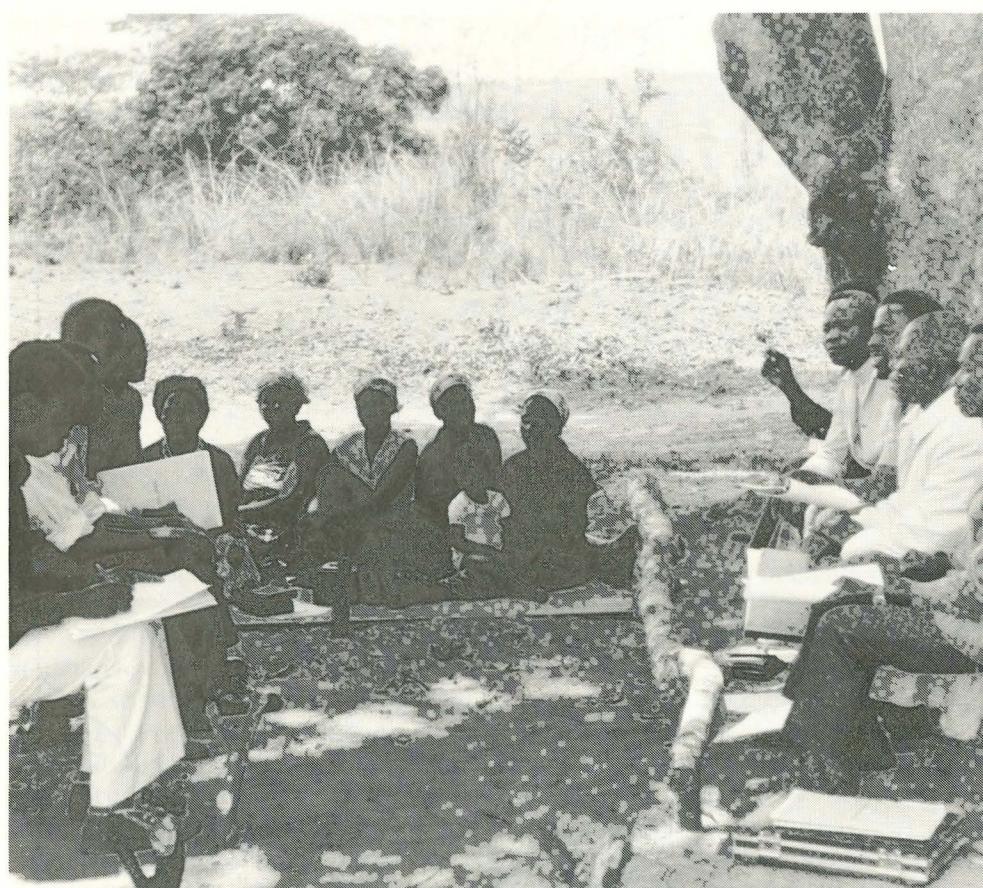
missionaries must have loved these pagan people – especially when I remembered from the history of the mission how many of them died in Africa in their endeavours to bring salvation to the people of my country.

To date I have spent five years in the Sacandica district. The usual term of service in any one place is three years but IEBA asked me to stay on and I am happy to do so to help the Church here in its proclamation of the gospel unto salvation, though many of my friends are working with the Church in other areas.

Alas, even today, so many die without finding salvation and this urges us to work all the harder for the Lord.

As we travelled round these villages holding our evangelistic meetings we drew such crowds that we found our human voices lacked the strength, however much we shouted, to reach the fringe of the crowd. How we longed for the means to reach them and how much the burden of Matthew chapter 28 verses 19 to 20 was laid upon us.

Fellowship and work – a church meeting



AN OPPORTUNITY SEIZED

by **Dr David Green**, a member of the BMS International Fellowship

About 18 miles south of Lilongo, the new capital of Malawi, is Bunda College, a constituent college of the University of Malawi. Malawi itself is situated in the south-east of Africa and the University was established in 1964, the year of Independence, to train young nationals to professional degree and diploma levels.

I was sent from Aberystwyth to be the head of the Rural Development Department, one of four academic departments in the College, the others being Agricultural, Engineering, Crop Production and Livestock Production. We arrived on 31 December 1975, but it was not the first time I had been to the College. I had made two short visits, one in 1973 and another in 1975, during which I had observed a need for a Sunday School for the children of College staff. When we went over at the end of 1975, Norma, my wife, and I took materials with us in the hope of beginning a Sunday School, but the opportunity to do so was never given. However, what we observed happening among the Christian students was far more wonderful than our own limited vision.

A link with Livingstone

Bunda College has about 300 students, the University as a whole, many more. It is about 200 miles north of Zomba, the old capital of Malawi, where the Liberal Arts, Science Departments and University administration are established in Chancellor College which has 800 students. The Polytechnic with its 1,200 students, is in Blantyre, Malawi's major commercial centre, named after the birthplace of Dr David Livingstone who explored the region over 100 years ago.

In the predominantly rural economy, those qualified in the applied sciences are

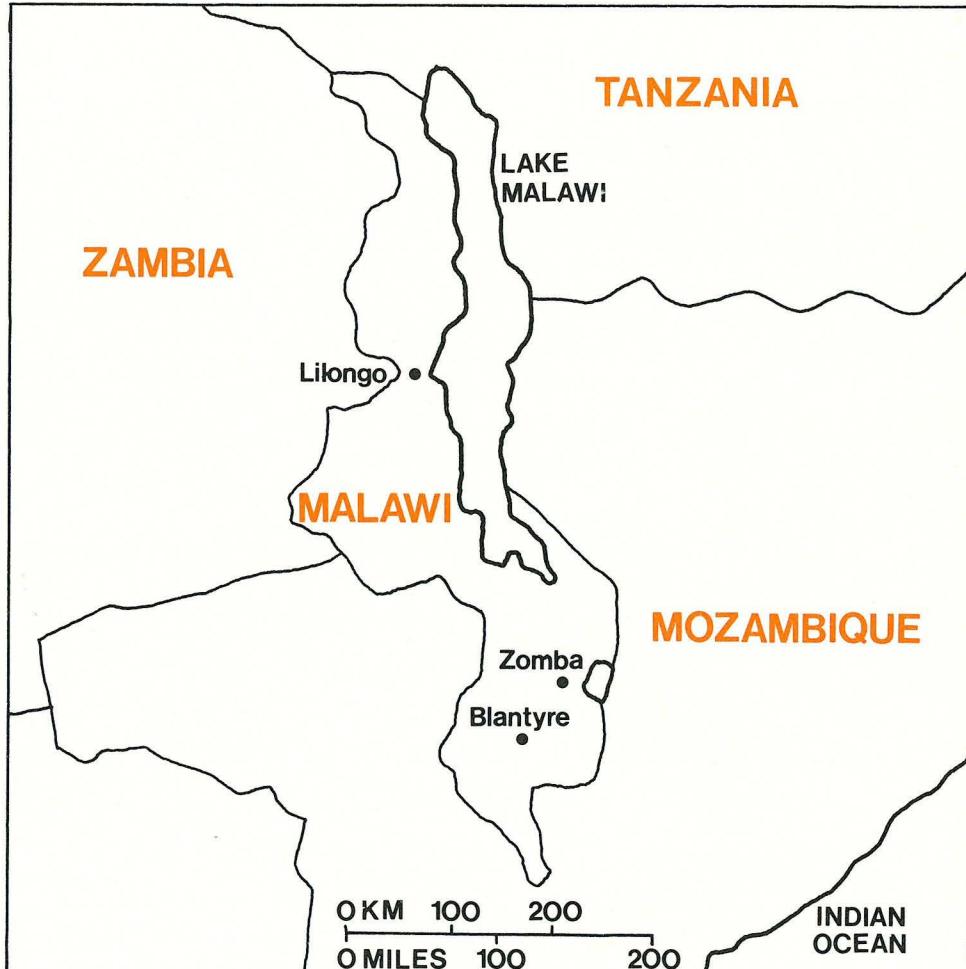
usually employed in the agricultural sector or associated industries. Bunda College was established in 1967 to provide all university level agricultural education in the country. During the year and a half that I stayed there, I saw the Rural Development Department grow from a staff of six to sixteen, and the Malawian/expatriate ratio swing in favour of the nationals.

College entrants, almost all from rural backgrounds, have many opportunities open to them after qualifying, and a large number work in the public sector.

Throughout the country there are numerous rural development projects, part of the National Rural Development Programme. Malawi is about twice the size of Wales and generally rugged with fertile plains. More than 90 per cent of the population make their living from the land.

A Scottish influence

Christians in Malawi are divided evenly between Protestants and Roman Catholics, but the number of non-Christians is fairly high. The indigenous Yao people are Muslims, the

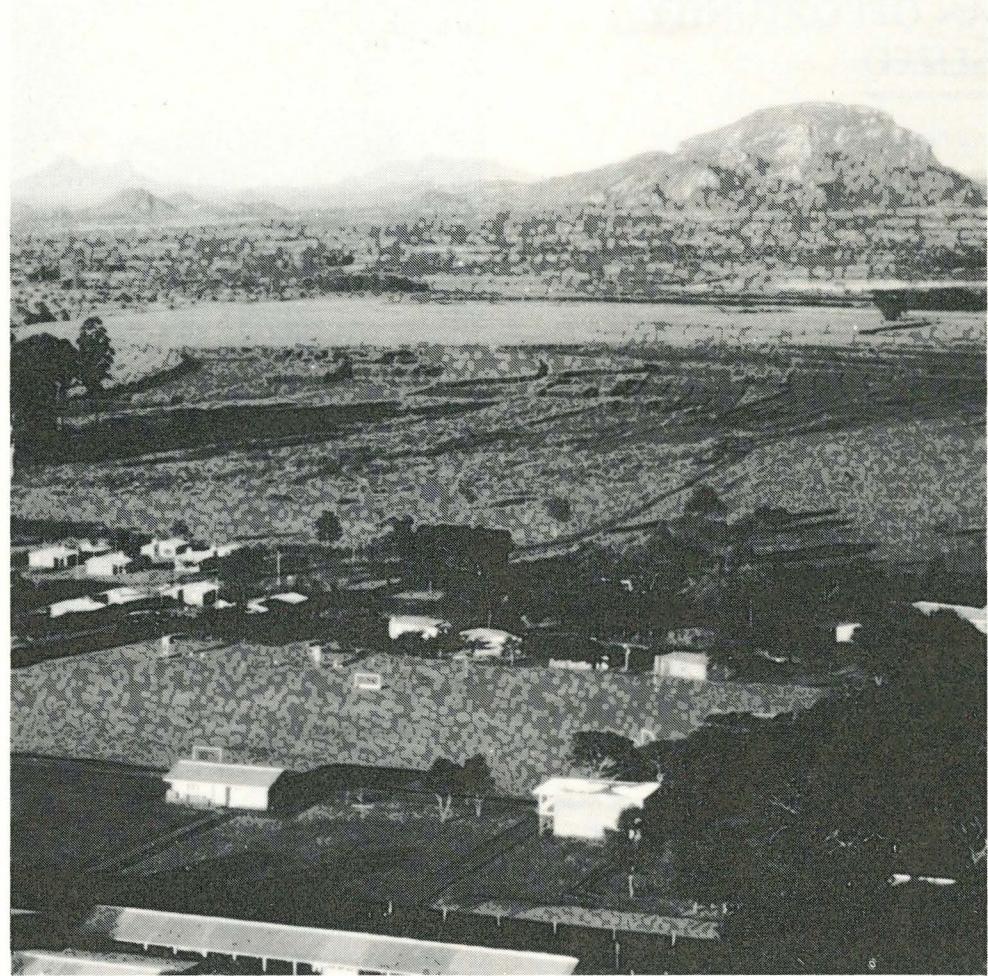


Asians are either Muslim or Hindu, and many others are animists, in subjection to a wide variety of witchcraft. Surprisingly, the Scottish Presbyterian Church has an important role in Malawi, profoundly influencing both the Chewa people in the centre and south and the Tumbuka people in the north. However, practically all known Christian denominations have some established work in the country, including a very substantial involvement by Seventh Day Adventists.

The Student Christian Organization of Malawi is shared by the Catholics and Protestants of the University, many of whom do not have Christian backgrounds. Christian members of staff usually oversee local activities, and a chaplain ministers to over 2,000 students. Over the past few years the Christian students have gathered strength and had a greater sense of purpose. They are focussing more on those spiritual activities which are central to the Christian life and faith, and less on the social and peripheral.

Back to basics

This is true of Bunda College, whose Christian Student Organization was little more than a social club until a few years ago. However, during my stay there, I saw it move towards more serious and devotional prayer meetings, with an increased enthusiasm for worship. Attendance at weekly Protestant Sunday services now is around 100, with the student choir leading the singing which the Malawians love so much. Christian meetings have concentrated on the essentials of Christian living. Bible studies and discussions, led by visiting ministers and the students themselves, became more popular during this period of growth.



All of a sudden daily prayer meetings began. After the annual Easter retreat in 1977, arranged by the Student Christian Organization, a few students approached Norma for help in beginning a prayer group. She encouraged them to meet together, without any members of staff, to pray for God's direction. Within a week there was a regular daily meeting of some 25 which soon increased to about 40, and we now hear that prayers are held for 15 minutes after the evening meal each day. These prayers are in the College Hall which is needed to accommodate the large numbers who join together for this brief time of spontaneous and relevant waiting on God in prayer and praise.

A real involvement

New Christians were prepared for church membership through the catechumen classes, which I led for two years. It was a tremendous joy to take part in services at which these young men and women were baptized by the chaplain, having committed their lives to Jesus. Fifteen members of the academic, secretarial and technical staff met to study St John's Gospel in our home on Sunday evenings. Contrary to our expectations, this

fellowship did not cease when we left Malawi, but has continued under a Malawian member of staff.

We are convinced of the importance of preparation and prayer. God provides means, resources and circumstances, power and guidance to enable us to be His people and to do His will. We prepared for a Sunday School but the circumstances were never right to start one. However, many other exciting developments emerged for which resources and circumstances were perfect. We had a sense of missionary involvement in God's work. Our professional and Christian responsibilities were interwoven, the one enhancing the other. Missionary involvement demands a prayerful sensitivity to God's Holy Spirit, an aspect of daily living in which it is all too easy to become lethargic.

An experience to share

Even now that we are home, we are aware of matters for prayer. Most especially we pray for indigenous Christian leadership in all aspects of Malawi's social and economic life, as

continued overleaf

AN OPPORTUNITY SEIZED

continued from previous page

there cannot be an indefinite dependence on expatriate leadership. God's purposes will be most effectively served by indigenous Christian men and women, professionally well-trained, dedicated to serving the Lord Jesus in whatever capacity they are placed.

It was our privilege to share in these aspects of life in the University of Malawi and experience God at work in His creation. Also, we have ourselves been aware of the prayerful support by many friends in home churches and, as members of the BMS International



Some of the Christian students

Fellowship, these are experiences of God's work which we want to share with our Baptist friends. Malawi is not in any formal way a part of BMS work, but God is moving among His people there and

the missionary influence is much wider than the boundaries of any missionary organization. There is no limitation to God's sphere of influence nor the way in which He chooses to work.

LIFE SPRINGS ANEW

continued from page 183

meeting in a big shelter with palm branches for a roof. The church building is not completed yet, and they meet on the foundations.

In the capital itself

In Luanda there are lots of those whom we knew in the north, or in Zaire. Many who are in responsible positions as leaders owe this fact to the opportunity they had, in Zaire, of attending secondary school and University, or other further training. I met old students who work in customs, telecommunications, electronics, for the Angola Oil Company, or as



Some young people at Kibokolo church

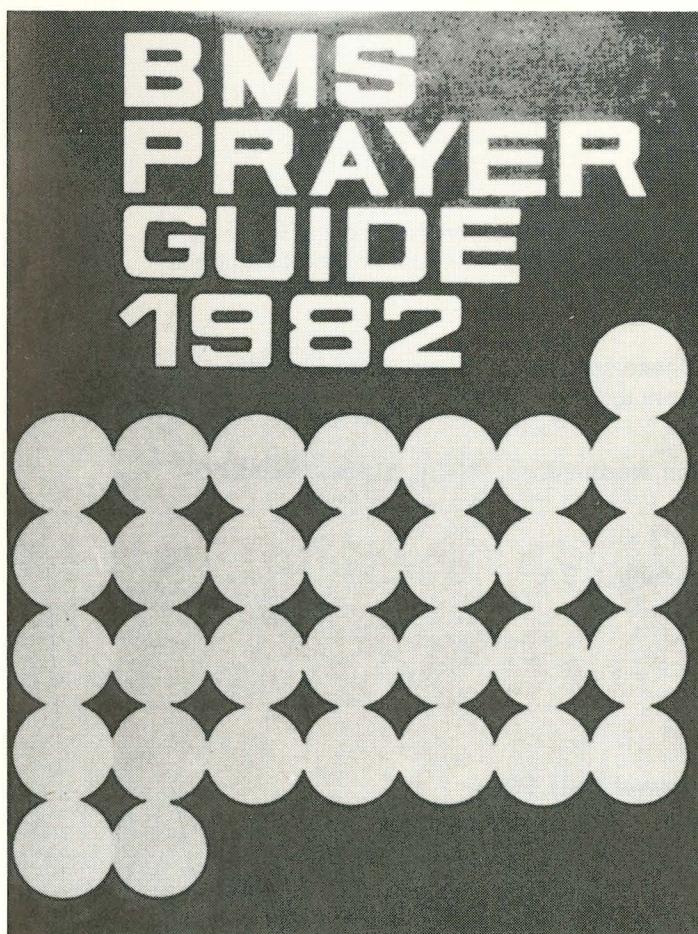
doctors, nurses or pharmacists. Some work in remote hospitals under difficult circumstances. Isabel Makondekwa is the UNICEF representative for all Angola whose responsibility is ante-natal maternity and baby care. Joao Makondekwa is the representative for the Bible Society and Daniel Ntoni-Nzinga, who was at Selly Oak in 1979-80, is the Secretary for the All-Angola Council of Evangelical Churches.

Our Baptist work was always in the north of the country, but now there are Baptist churches in other districts. Particularly

linked with us in Britain are not only hundreds in the north but also now, no less than four fellowships in Luanda. The fourth has been established quite recently in a new suburb about seven and a half miles out of town.

There is still a tremendous shortage of certain items and of qualified people; so many resources and skills went to waste during the years and years of warfare. This year, however, is the Year of Discipline and Control, in which the government and people are trying to make their country a place of which to

be proud. For me there were many proud moments as I recognized those who have come through turmoil, sadness and loss to an even surer Christian faith. There are so many whose honesty, fairness and sheer goodness mark them out as ones in whom all can trust. These are our Lord's witnesses in Angola today.



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